

GOOD THINGS TO COME.

O R,

A Setting forth some of the Great Things that will
Contemporize and take place, when our Lord
Christ shall come again, mentioned in the
holy Scriptures.

- I. As the resurrection and raising of the dead to live a-
gain; with the order of it.
- II. The reign of our Lord Christ here on earth, and for
how long; namely, till he hath subjected all his e-
nemies, and put them under his feet.
- III. The resigning and delivering up the kingdom by the
Lord Christ unto the father of whom he received it.
- IV. Of God the Father, then becoming all, in all, in Do-
minion, power, and rule, the great Omega.
- V. Of the kingdom of the father, Succeeding that surren-
der and giving up by the Lord Christ, and something
the holy Scriptures intimate concerning the same, with
sundry other things treated of by way of essay from
1 Cor. 15.

The Second Part.
Containing the proposing of that great Mytery shewed by holy
Paul, 1. Cor. 15. 53. That the Saints then alive shall not die but
be changed, with something concerning the Restoration and world
to come, and New Earth, which at the coming again of our Lord
will take place.

By P. G. Baychona

1 Cor. 15. 50. Eye hath not seen, nor ear heard, neither hath entered into the heart of
man, the things which God hath prepared for them that love him.
Joh. 16. 22. But I will see you again, and your hearts shall rejoice, and your joy
shall not be taken from you.
1 Thes. 5. 19. Do not quench the Spirit.
L O N D O N.
Printed, in the Year, 1673.

To the READER.

Here is offered to thy view and consideration, some of those great good things to come; which will take place at the coming of the Lord Christ in power and great glory: the certaintie of them is great: the faithfulness of God is engaged to make them good, and his power none can question: for encouragement to hope and wait patiently until the appointed time come of their fulfilling: they were collected together, and set forth also; and likewise that the further knowledge and understanding of them might take place, and the veils removed that hinder the breaking forth of the light thereof. The time hasteneth; the day draweth nigh; some further light would be very comfortable to the blessed expectantes of his coming. It is expected that the making of it publike, will be differently resented: some it may be will dislike it, or something in it, as fabulous; some be will decry it, as holding forth something erroneous; some, that these things are not so necessary for these times; others, it is likely, may be well pleased and glad of them; and being such things as they have not thought of, will consider soberly of them, and it may be some fruit may follow for the further advancing the knowledge of the coming of the Lord Christ and his kingdom, and all those great things spoken of in the scriptures of truth, that shall come and take place at that happy day. Though there seems much in the spirits of some against it; yet notwithstanding the further knowledge of these things gets ground, and is much on the spirits and hearts of many of the good servants of God and lovers of the Lord Jesus, whom nothing pleaseth more, and maketh their hearts glad and joyful, then to hear of the coming of their dear Saviour again: and it is likely, it will be so, more and more, as the day thereof draweth nigh; something of the good spirits of God in the bride, will cause this desire, and cause it to grow higher and higher: the spirit and the bride, will say come: oh come Lord Jesus come quickly: this matter was much on the spirits of the blessed servants of God of old, as the Apostle Peter tells us, in 1. Pet. 1. 10. 11. who comprehensively speaking of the great salvation, not only in the beginnings, but also in the full and final completing of it, sayth, Of which salvation the prophets have enquired and searched diligently, &c. Searching what, or what manner of time, &c. They searched what, about the sufferings and glory; and what manner of time. 1st. In regard of his coming in the state of humiliation to suffer, and die. His coming in glory to reign:

To the Reader.

reign: the spirit of Christ in them did signify, declare, and shew afore-
hand, the sufferings of the Lord Christ, which they also declared afore-
hand, and they came all to passe: and the glory that should follow after;
which is yet to come, and looked for by the servants of God, and shall be
made good as the others were, when our Lord shall come in the glory of his
father, and of all the holy Angels. And as the prophets of God in the old
testament, and the Apostle Peter shew in the new (as in the last men-
tioned scripture, and in Acts 3. 18. to 21. 1 Pet. 4. 13. chap. 5. 4.
2. 13. 14.) have spoken of, and looked for his great salvation: so, the
Apostle Paul, and John, have therein likewise told, of the great things,
that will attend and take place, at the time of that glorious coming of our
Lord: when he appeareth, we also shall appear with him in glory,
Col. 3. 4. Be like him, and see him as he is, John. 3. 2. shall not only
behold his glory and admire him, but he also glorified and admired in
them. 2 The. 1. 10. shall be ever with him, 1 The. 4. 17. His taberna-
cle with them, and he dwelling amongst them: they shall be his
people, and God himself shall be with them, and be their God,
Rev. 21. 3. And being made kings and Priests unto God, by Christ,
shall reign with him upon the earth, Rev. 5. 10. Rev. 20. 4. 5. 6.
The blessed Restoration or restitution of all things; a new heaven and
a new earth (very heavenly): and all things made new. Acts. 3. 19.
20. 21. Rev. 21. 1. 5. True and faithful sayings: in the general, or
for the matter of them, foretold and confirmed by our Lord himself, be-
fore his death; as in several places in the four Evangelists; and also more
particularly and plainly since his resurrection and ascension, as in this
book of the Revelation, which is his, Rev. 1. 1. and given him by God
the father to communicate to his servants for their joy and comfort; like-
wise, then, and there, that blessed potentate, king of kings, and Lord of
Lords, the Lord Jesus, shall reign gloriously; and the kingdom, and do-
minion, and greatness of the kingdom under the whole heaven, shall come
into the hands of the saints of the most high God, as Daniel hath fore-
told, Dan. 7. 27. Dan. 2. 44. also Christ himself, and John, as is before
mentioned. In the world to come, after the burning and destroying of
this 2. Pet. 3. 7. to 13. will this it is very likely take place; when the
righteous will flourish indeed, and be happy: as now they may comforta-
bly rejoyce in hope of the glory of God: for then, there will be no more
curse: [neither in respect of the creation, nor the throne of the beast or
Antichrist]: but the throne of God, and of the Lamb shall be in it,
and his servants shall serve him, to the fulfilling of Rev. 22. 3.

To the Reader.

There are some general notions, and common sayings amongst persons religious, and professing much love to the Lord Christ, and desire of the advancement of his glory, both here and hereafter, and yet they do greatly obstruct and hinder the advance of the knowledge of his coming.

The first obstruction we mention, is a decrying of it as a thing not orthodox, but a thing newly started up or revived: the Milleniant Tenent, which they that are orthodox meddle not with: it is much to hear any that profess love to the Lord Jesus, to speak so at this time of the day: and to fright themselves, and others with such a bugbear, and thereby to hinder themselves, and others, from searching or making enquiry into the scriptures concerning the good things to come: whereas some have outlived the notions and wayes they counted orthodox; and have closed with, and adhered unto, in notion and practice, the things they counted heterodox, and it may be, they may do so again. This fallacie of being orthodox, is but an airy notion: a name only: the religious tenents, and practises sealed by power, in any nation or countrey are orthodox there, where they are so sealed; and all other dissonant tenents to the establishment are counted heterodox, though they be never so right tenents: the Papists will so decry the Protestants of all kinds, the Protestants do the like, and will when they are sealed by power decry as heterodox the Papist; and every different party amongst all sorts of Christians, are apt to baptize their own opinion as orthodox, and all dissenters as heterodox; and the dissenter will do the like back again; so as in effect this bugbear signifieth nothing at all but is as a shadow. Another thing obstructing is a common notion, and speaking inconsiderately of the world to come, of which the holy scriptures speak, Heb. 2. 5. As that which shall take place, when this world shall give place, be burned, and be no more, which by many is quite overlooked; and by some counted as heaven above: as if nothing was to be here below, after the burning and end of this world, but heaven and being in heaven. Nay, in common speaking some tell of going to heaven before this world have an end; not taking notice of the world to come at all: and very hardly admitting it to be any other thing, then heaven above, as was said before; by which notion and speaking, they make void & insignificant, much of the holy scriptures, and the sayings of the Lord Christ, the Apostles and prophets therein, as concerning things to come. And to help in the case, they adventure to allegorize, and put spiritual meanings on plain prophecies, prophesying thereby themselves, instead of believing and receiving the sayings of the prophets; though the prophets declared nothing but what God commanded them to speak and declare

To the Reader.

declare. And in like manner they do by the holy wisons of John and others; declared and set forth in the holy scriptures; whereby the minds of persons are diverted and taken off, from searching into the prophecies and looking out after the good things to come, and from the believing of them any otherwise, than they conceive they will sure with heaven, and the state of heaven above. So as the coming again of our Lord Christ, the coming of his kingdom, and his will done on earth as in heaven; which himself hath so greatly foretold, witnessed to, and exhorted his servants to pray for, Math. 6. 10. The blessed restoration of all things, when he shall be sent again, spoken of by Peter, Acts. 3. 19. 20. 21. The creatures deliverance from the bondage of corruption, into the glorious liberty of the sons of God, called the adoption, or redemption of the body, which they who have the first-fruits of the spirit [viz. the hints of the glory thereof upon their spirits] and the whole creation, by a secret instinct, are said to groan, travel in pain and wait to be delivered into, Rom. 8. 21. 22. 23. The new heaven, and new earth, and all things made new: the true and faithful sayings, which our Lord Christ sent and signified by his Angel to his servant John, The reading, hearing, keeping whereof, hath the promise of a blessing annexed to it, equal with, if not beyond any other part of the holy scriptures, Rev. 1. 1. 3. with very many things more that might be mentioned, will signifie little or nothing; but as they are made by some to hold forth some attainer, or enjoyment in heaven above.

Another hindrance of the knowledge, and looking out after the great good things to come, and which takes the mindes of persons from searching and looking out after them, is a narrow notion received and held forth upon little ground but tradition, namely, that the Lord Christ will come at the day of judgement, to judge the quick and the dead, according to that short summary in the Creed: and in, and under this, is by some, wrapped up, all the things spoken of in the scriptures, concerning the ends of his coming again; without taking any notice of them at all; so as if you speak of Christ our Lord, coming in glory to take unto him his great power and to set up his kingdom, and to reign in the midst of his enemies, and to break them in peices as a potters vessel, Psal. 2. 9. Rev. 2. 26. 27. And his being admired at, by and in them that believe, when they see his glory, 2. Thes. 1. 10. Rom. 8. 19. 18. As the disciples, that our Lord told of the sufferings he was to accomplish at Jerusalem, Luk. 18. 31. to 34. It is sayd, they understood none of those things; and those sayings were hid from them like

To the Reader.

like manner, speak now of the great things that will take place when the Lord Christ shall come again, in his glory, and they understand none of these things; and these things are hid from them: and they understand nothing, but Christ our Lord his coming to judgement; and that they seem to munde as a transient thing, and not a set, solemn, and formal thing; a real judgement; and incline to think, it will be in heaven rather than here below on earth: speaking as if they thought that the Lord Christ will but come to the Clouds, and then return again to heaven. Thus as the former notion concerning the world comes, so these in their notions, do make insignificant much of the holy Scriptures, as if written in vain, unlesse allegorized, or making them speak out some spiritual meaning, which is put upon them; with the which, some please and content themselves, without further enquiry or looking out after our Lords coming, and the good things that shall attend the same; otherwise then heaven above, as is said before. Whereas, if the Scriptures be well minded and considered, it will plainly appear, that many, if not most of the exhortations in the new testament, to believe, to repent, to add to faith vertue, &c. To grow in grace, and so all other duties towards God, and man; are from the consideration, of the great glory and happiness, that is to be brought to, and enjoyed by the saints, at the forementioned, glorious coming and kingdom of Christ, here upon earth; and not so much from the consideration of the glory of heaven above; save only as it is in the last place comprehended therein, and to be enjoyed by them, to wit, after the last judgement here upon earth is ended, and our Lord Christ hath delivered up the kingdom to God the father.

There are yet other hindrances, of which briefly. Some say, it is a controversie, and they do not care to meddle with controversies: what doth this signifie? an our Lords first coming, it was a controversie among the people, whether he was the Christ or no? some said, he was, others denied it, and said he was a deceiver, and those deceived, that did own him; have any of the rulers, or pharises belived on him? but this people who know not the law, are cursed. Joh. 7. 48. 49. John sent to him to know, art thou he that should come? or do we look for another? Indeed, so great a thing, and of so high concernment, as the coming of the Saviour, should, and so much opposed; should make men so search, and seek into it the more, lest haply they be found at a losse. And yet further, some say and upon that account take not after it, but

To the Reader.

let it alone : namely, That the ancient fathers, and some add the modern Divines, were not for it, but rather against our Lord Christ his coming, to set up his kingdom and reign here on earth : this is taken for granted, though very questionable, and not likely to be true ; which if it were, what doth it signifie ? little or nothing at all : the high Priest, and elders were against Christ, and the Gospel ; do any of the Priests, or rulers believe on him ? They did not then, and if they do not now or have not done what doth it avail ?

But notwithstanding all before said, of the obstructions, the knowledge of it increases, and is very likely so to do ; till that be made good, that the Gospel of the kingdom, [and coming again of the Lord Christ to reign] be preached to all nations, then shall the end come, Math. 24. 14. great things will attend that great day : and though now it is dark and hidden, it will come to be preached on the house top, and received and entertained more and more ; as it begins to be, being as the present truth of the day, and that which is much on the spirits of many of the good servants of the Lord, who look for the return of their Lord, and are in great expectation, like good old Simeon who waited for the consolation of Israel, and was glad, and greatly satisfied when he had seen the Saviour : as those blessed expectants now will be with the signs of his coming ; and much more when they shall see him come in the clouds of heaven ; when they will be changed in a moment, and caught up to meet him, when he cometh, when he cometh ; Fully to take unto him his great power, and to reign : at which, the nations will then be fully angry, Rev. 11. 17. 18. when he cometh to judge the world in righteousness, and the people with his truth, Psal. 96. 13. when he cometh to be glorified in his Saints, and to be admired in, and by all them that believe, 2. Thess. 1. 10. when he cometh in flaming fire, to render vengeance, &c. as in vers. 8. when he cometh to make inquisition for blood, Psal. 9. 12. to wit, the blood of the righteous, from Abel, to that day, shed by cruel and envious ones, and wicked oppressors on the earth, Rev. 16. 6. Rev. 18. 24. that cry, will be a sad tone to the wicked, and will make them shake and tremble ; Psal. 96. 13. for he cometh for he cometh to judge the world with righteousness &c. as on the other hand, it will be gladness to the Saints ; they may lift up their heads and hearts with joy : for their redeemer, their redemption and full blessedness. Is at the very door.

If these proposalls, and essays come into the hands of the learned, their favourable censure is desired, and that they would overlook any fault.

To the Reader,

in want of art and well dressing the matter; or over often mentioning of things, called tautologie, which could not well be avoided, the things relating to Christ his kingdom and coming having so many great things and various attending of them. And besides, those for whom this principally was intended, and made common, may not have that conceits; but when they want that way, they have in love and affection, in zeal and readiness to receive and embrace the truth at all times. In the time of our Lord Christ's being here, they owned him; the poor, then, received the Gospel; when those of higher rank stood at a distance, and rather made opposition. The Apostles were men of low rank; fisher-men, and the like; yea, the women were very forward in the then owning our Lord Christ, and great lovers of him; and such as our Lord Christ being risen, first appeared unto; and made them messengers to the Apostles, to inform them of that great truth, of his being risen again from the dead: his way is so, to make men humble, that they might learn not to despise the day of small beginnings or things. Consult the holy histories, and the histories down, and since the histories of France, Germany, the Waldenses and others; and it is likely, as it hath been so; it will be found still; not but that sometimes God appoints persons of higher rank, and makes known his mind unto them, and makes use of them; but it seemeth not to be his ordinary method, but the contrary.

If any advantage by the things proposed come to any, either for the furthering of their knowledge, or their being encouraged to believe, hope, and wait for their fulfilling; the proposer of them, will think himself well rewarded: read, and consider well of what thou readest; nothing is imposed on thee: try all things, hold fast that which is good.

Farewell,

P. G. B.

CHAP. I.



CHAP. I.

Of the Resurrection in general. 1 Cor. 15.

He great doctrine of the resurrection of the dead, was a thing, that holy *Paul*, the great Apostle of the gentiles, had a great insight into, as he had also, in many other high mysteries which were revealed and made known unto him; the which he imparted, for the benefit and profit of others. That truth looking forward, eyeing a future time, when it shall be made good; but in all times necessary to be made known and believed, by all the servants of God, whose hope is not in this world.

This, of rising again after death, in his proceed on that subject; he begins with that, of the Lord Christ his being risen; of the truth whereof were many witnesses, as is mentioned by him; he taking knowledge of some amongst themselves, that said, *there was no resurrection from the dead, 1. Cor. 15. 12.* contrary to the faith that was preached and beleaved: and being a thing, that did render the assertors of that truth, as false witnesses; which he makes good, from the rising from death, the Lord Christ; laying very great stress on that, as a foundation and bottom, on which the whole building stands; he mentions it again, *ver. 15.* and argues from thence, to the 20th. *verse*, to make out, and clear that truth; and then in *ver. 20.* he concludes saying, *but now is Christ risen, and become the first fruits of them that sleep, (so he calleth death)*

This doctrine of the resurrection, looketh backward, and forward: as it looketh backward, it eyeth death which came by man, to wit, *Adam*: as it looketh forward, it eyeth living again by man, to wit, the man Christ, our Lord, as in *ver. 21.* He is the blessed redeemer from the grave, and the restorer to life again, after death.

vers. 22.

As in Adam all die, so in Christ shall all be made alive: this, It looketh backward, and forward: backward, It eyeth Adam: forward it relateth to the Lord Christ, the new and second Adam: as by the first Adam, sin entred, and death by sin, as the effect following its cause: Adam was forewarned and it was told him in the garden of Eden, that in the day he did eat of the tree of knowledge of good and evil, he should die: he did notwithstanding take and eat; he sinned, and death seized on him; by sin came death, and it went over all. Adam being the father of all, the stock from whence man proceeded; his sin, or sin that entred by his disobedience, was propagated and entailed to all his posteritie, Rom. 5. 12. As by one man sin entered into the world, and death by sin, &c. vers. 17. By one man's offence, death reigned by one: In Adam all sin; In Adam all die.

9. In the Lord Christ, all shall be made alive, the just, and the unjust, the righteous, and the wicked: all, over whom death hath reigned; all, that dyed in Adam; so is the paralel and proportion; as, and so: all, shall be made alive, by the power of the Lord Christ, the great conqueror of sin, and death.

The matter is considerable, as it relateth to the resurrection, and rising again of the sons of Adam; the argument, or thing, the Apostle was upon; and it doth not meddle with that, of election, and faith; or living by faith in a spiritual way, neither may it be, so understood or made use of, without learning, and forcing it to speak that the Apostle never intended. In Christ shall all be made alive; so as to rise and live again in the body. There shall be a resurrection, of the just, and of the unjust: some shall be made alive again to everlasting life, Dan. 12. 2. And some to shame and everlasting contempt: some shall be punished with everlasting destruction from the presence of the Lord, &c. no. These. 1. 9. They shall be bid, *Depart ye, workers of iniquity, shall be bid, go ye cursed, &c.* Math. 25. 41. Whereas the just, and righteous, shall be gathered to the Lord Christ, and be forever with him. 1 Thes. 4. 14. The Apostle argueth from the resurrection of the Lord Christ, his rising again, after his being buried, and laid in the grave, he rose again. It was said to the women, that came to the sepulchre, by an Angel, Math. 28. 6. Luk. 24. 6. He is not here, but is risen. He was buried in the grave, of a pious Jew, but he arose from thence, and was not there;

there; he was dead, but he is alive, and liveth for evermore, and hath the keys of death, and the grave. Rev. 1. 18. to open when he pleaseth, and as he pleaseth. Christ our Lord is risen from the dead; a great saying, and blessed; Christ our Lord, ~~is risen from the dead,~~ and become the first-fruits of them that sleep: so death, and lying in the grave, is termed, 1. Cor. 15. 20. our Lord saith, John 5. 28. 29. The hour cometh, when all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, unto the resurrection of damnation. Christ the first fruits; there is very much in that: he as conqueror of death; as the captain and leader; the beginner, and finisher; one that hath, and ought to have the preheminance; he being the beginning, and first fruits from the dead, that in all things he might have the preheminance, Col. 1. 18. the Lord Christ, as man, is first, and chief; to him the preheminance belongs in all things: for God the father, hath highly advanced him, and made him mighty. Phil. 2. 9.

As by man, [to wit, Adam] came death: so by man [namely, the Lord Jesus, very man, and the son of man, so he styles himself] came also the resurrection from the dead. By the first man, Adam, came death: by the second man, the Lord Jesus Christ, came the resurrection from death. Alas for those *faddlers*! that say, *there is no resurrection*. It is good for all the servants of God, and lovers of the Lord Christ, to be of like confession and belief with the Apostle Paul, Acts. 24. 15. And have hope towards God, that there shall be a resurrection ^{from} the dead, both of the just, and the unjust. The power and verbe of the resurrection of the Lord Christ, produeth great effects; as to the one, so to the other.

The forementioned words, in *vers. 22. As in Adam all die; y^e, in Christ, shall all be made alive*, are so full and plain, as nothing can be said further; there needs no dilating on them, only keep to the thing in hand, to wit, death or dying: and rising and living again after it. As to that, of all dying in Adam; ask the many ages and generations that are past, since Adam; since God created man upon the earth; ask what is become of the great potentates, the mighty men, the rich, the wise, the honorable, yea, the good, and just men also; and all free, and bond; and they will all beare witness in a real wise to this; that in Adam all die: they are all dead and gone; they are all in their graves, death hath gone over all, as sin went before, so death followed after: all the sons of Adam as well

as he himself, have dyed; only, two, or three excepted, that dyed not, but were translated;

In like manner, and in way of parallel and proportion: In Christ, and by Christ, shall all be made alive: sooner or later; not one of Adams sons excepted; there is no reserve in the case: all must arise; all must appeare and give an account of the things they have done in the flesh, whether good, or evil, 2. Cor. 5. 10. all must be judged, and be either acquitted, or else condemned; the whole race and posterity of Adam, in whom all dyed.

CHAP. II.

Containing something concerning the order of rising again, and the Lord Christ, the first in that order.

But now to prevent mistakes; lest any should think, that all shall arise together (to wit, the just, and unjust) & to give information touching the thing in hand: the Apostle discovereth a great thing, of which very little had been declared before in the holy Scripture, though much had been said touching the resurrection; he in *vers. 23.* tells of an order, in which all these shall rise: but every man in his own order.

This order, is very considerable; a great thing, a great discovery: first, in regard of the persons rising; secondly, in regard of the time, when they shall rise; for all shall not rise at one and the same time, and together: but every one in his own time, according to order; it is by the Apostle laid down thus; first, Christ the Lord; that was over and past: then those that are Christs, [*when?*] at his coming: that's their turn or order; and also is the time of their judgment, blotting out of their sins, pronouncing them blessed and holy, and their inheriting the kingdom. *Acts. 3. 19. Rev. 20. 6. Math. 25. 34.* Then, after the thousand years Reign is ended, in the interval between that and coming of the end, to wit, of his kingdom and his delivering of it up to God the father, the unjust shall arise to judgment; that's their turn or order, and the time of their judgment; for they shall not live again untill the end of the thousand years. *Rev. 20. 5.* and then shall be the resurrection and judgment of the unjust, *Rev. 20. 12. 13.* of which more hereafter.

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An order there is, and will be; so the Apostle hath declared: but every man in his own order: they shall arise, and stand forth; as it was said to *Daniell*, *thou shalt stand up in thy lot [or order] at the end of the days*, *Dan. 12. 13.* when *Christ who is our life shall appear*, then shall we also appear with him in *Glory*. *Col. 3. 4.* that's our lot or order.

Touching this of order, our Lord Christ was the first, the leading, and preheminance; it did belong to him: he arose, and was the first fruits of those that rose from sleep, so in *vers. 20.* of this *1. Cor. 15.* He did rise again according to the Scriptures: Two Angels told the women that prepared spices and oyntment and went to the Sepulchre to look for him; *He is not here, but is risen. Luk. 24. 6. 7.* being risen, he was seen of many; first, of the women, then of Peter, after of the two Disciples going to *Emaus*, *Luk. 24.* he was seen of five hundred brethren at once; then of James, then of all the Apostles, after of Paul himself, *1. Cor. 15. 5. to 8.* who though he spake low of himself, was a high, a great witness and asserter of this truth, of Christ being risen. It is a part of the Gospel; a great truth, Preached, and witnessed, by many faithfull witnesses, and accordingly believed by the servants of God in the ages since, to this day: and were it not so; the servants of God, and more especially the Martyrs and great sufferers for Christ, were of all men the most miserable: but Christ is risen, and is the first fruits of them that rise, and it was his order.

The next order, or lot, declared by the Apostle, it is to the just, as it is said; *afterwards they that are Christs: they shall be raised, and shall enjoy the redemption of the body from the power of the grave; it shall no longer have dominion over them: they shall come forth to the resurrection and judgment of life; and as in the first place it relates to them, is the true understanding of what is spoken on that account, in Joh. 5. 28, 29.*

So sure as Christ, the Lord, is risen and ascended; so surely shall they rise, in their order, and time: they, with *Daniell*, shall stand up in their lot together; all the servants of God that have fallen asleep in the several ages of the world, and have for a long time slept in Jesus; they shall awake, arise and meet the Lord when he cometh. *1. Thes. 4. 14. 16. 17.* God that raised up the Lord Jesus, will raise us up also by Jesus. *2. Cor. 4. 14.* he will raise us by his own power. *1. Cor. 6. 14.* and an exceeding great and mighty power; it is worthy our knowledge, and our desire to know, *Eph. 1. 19. 20.*

The

The dead in Christ shall rise first: it is their order, their lot, next after the Lord Christ. 1. Thes. 4. 16. the Lord Christ is risen, and ascended, sitteth at the right hand of God; it is now sixteen hundred & seventy four years since: he will come again to them that look for him, he will appear the second time, without sin unto salvation, Heb. 9. 28. and then, at his coming, shall their order and turn be: when the Lord Jesus shall descend from heaven, with a shout, and with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first. 1. Thes. 4. 16. at his coming, the Apostle tells us it will be: two great things will then concur, and be together: Christ, our Lord, his coming, and the righteous their rising again, and meeting with him.

The next order or lot, is to the wicked, or unjust; of which the Apostle saith little; only: then cometh the end: not hereby meaning, that Christs kingdom would be at an end, and delivered up to God the father, presently upon his coming, and raising the just; for there are many, and great things to be done before; he therefore therein secretly comprehends and includes the resurrection of the unjust, to wit, between the resurrection of the just, and coming of the end of his kingdom, when he is to deliver it up, and before the same: then shall the unjust arise in their order, and turn; a thousand years after the rising of the just: touching whom it is said, Rev. 20. 4. and they lived, and reigned with Christ a thousand years. vers. 5. but the rest of the dead [to wit the unjust or wicked dead], they lived not again, untill the thousand years were finished. In the blessed morning of the resurrection, the just will have the dominion, they will have the preheminence then, Psal. 49. 14.

A rising again of the unjust there will be; so the Scripture holdeth forth: it was the confession and belief of holy Paul, Acts. 24. 15. and have hope towards God, that there shall be a resurrection, both of the just, and unjust. But as to the time, or order, of raising the unjust, he saith no more; but then cometh the end, strongly implying, that towards the end of Christs kingdom, and before he delivers it up, they also shall arise, and come to judgment: Christ our Lord the first fruits: then, a long time since: [not yet come] after, those that are Christs; expressly declared to be, at his coming: then cometh the end: implying as before; neer that time they shall rise, and not before: towards the end; a little before the last session; neer a thousand years after the rising of the just; as before.

Then

Then cometh the end; the end of time, or of a state: it may be considered as in a more General way, as holding out the latter end of a state, or of time; as a day, year, or years near accomplished; is said, to be the end of that day, year, or years: as was said by the Lord himself to *Noah*, *Gen. 6. 13. the end of all flesh is come, &c.* It is at hand; It is but a little while, and the flood will come and sweep away all; it only stays while *Noah* builds the Ark; but the end was come.

Yet further, when the flood was come; all were not drowned presently; haply, some might live twenty, thirty, or forty days after the flood was come and begun: and it is said, *that the end of all flesh was come.*

But secondly; the end, may be taken strictly, for the utter end of time, or being of a thing; as the utter end of a day, year, or years; the filling, or full finishing thereof: nothing remaining; an end, an utter end. According to such an end, as was come upon the old world, when the flood was at hand; so it may be minded and taken here, as in order to the rising of the unjust and wicked to judgment: towards the end of Christs kingdom; and reign on earth, a little before he resigns: before the utter end be come: shall the rising of the unjust, and wicked, be to judgment. And as, in the last place, it relates to them, is the true understanding of what is spoken on that account, in *John 5. 28. 29. for audible to the several resurrection, both of the just, and unjust; so also is their judgment to be: and also what is spoken, in *1. Thim. 2. 34. concerning the judgment and salvation of the just, and in ver. 41. of the judgment and destruction of the unjust, is thus to be understood, and will be found to be truth, in the day thereof.**

CHAPTER III

Containing sundry things of the reign of our Lord Christ: of his putting down all his enemies: and how long his reign will be.

The Apostle in his proceed, seemeth to make a digression from the matter in hand, namely, the resurrection: which he returns unto, and speaks largely of, afterward; but here, having mentioned the coming of the end: he falls on; speaking of very high, and

great things that shall attend the end, in order to our Lord Christ his kingdom and reign : and having put down all enemies ; his then delivering up his kingdom ; and God the father becoming all in all ; he waves the mentioning of the resurrection of the unjust, and speaks no other wise then thus ; *then cometh the end* ; and so takes on another thing, that shall be at the end also.

Vers. 24. Then cometh the end, when he shall have put down all rule, and all Authority, and power ; that which is first set down, is the last thing that will be done at the utmost end, when all things relating to the reign and dominion are finished ; then he shall deliver up the kingdom to God the father : when all power and authorities are put down, all enemies under his feet ; then he shall deliver up the kingdom to God the father, of whom he received it. Then all that are under our Lord Christ, then, shall give up their power also : and God the father shall be all, in all.

*When he shall have put down all rule, and authority, and power. Great kings and monarchs, use to have all rule, authority, and power, derived from them by all that are under them ; and what they meet with in their dominions that is not so derived, they put down and suppress. Our Lord Christ, a mighty king and monarch : then ; will do in like manner, put down all rule and authority, not derived from him, all that make opposition ; his enemies that would not have him reign over them ; that will not subject themselves : the princes, and rulers of the unfaxed Nations, Gog, and Magog : and the captains and mighty men, with all that exercise rule and power ; they will then, by our Lord Christ, be utterly dispossessed of their power, and put down. The prophecy of Malachi will, then, in the reign of our Lord Christ, be made good to the life ; *they shall be surnt up, as there shall be left, neither root, nor branch* : there will be none to succeed them, to take their dominions and thrones after them, as now, the son succeeding the father ; but it will not be so then ; their places will be no more sound, for ever.*

All authority, and power, and rule, in the time of the kingdom and reign of our Lord Jesus, in the thousand years, he will subject : and put down all that have enmity in them ; sooner or later, he will put them under his feet. This is one of the great things to be done, before the utter end come : the putting down all rule, authority, and power, in an active, visible way : and until then, he must reign, and his kingdom continue : for so it is said, expressly, in vers. 25.

He

He must reign, until he [himself] hath put all his enemies under his feet.

All his enemies: great and small, high, and low, one, and all, by what name, or title soever they be named, or called; he shall subdue them; and as a mighty, mighty Monarch, shall subject them under his feet, and put them down: all that have enmity in them, against him: sin and death, and the grave; they shall all be destroyed by him: the last enemy that shall be destroyed, will be death, as after is exprest; the Apostle layes great streffe upon it; he must, he must reign, until then.

This word seemeth not to be the same, with that in the 110. Psalm, mentioned by our Lord, Math. 22. 44. Also by the Apostle, Heb. 1. 13. Sit thou at my right hand until I make thine enemies thy footstool: Which scriptures some urge, against the personal coming of our Lord Christ the second time, and his reigning here, on earth: saying thus: he must stay in heaven, until all be done, here, his enemies made his footstool: So, as if all the scriptures, that speak of his kingdome and reign, shall be made good in a virtual way, and that's all. To dilate the matter a little.

First, that in the 110. Psalm, and the other alledged scriptures, is done by God the father himself: he said to the son, the Lord Christ; as those places do shew: but this is done by the Lord Christ himself; he must reign, until he hath made, &c. Again, that's done by God the father, in heaven: this, is done by the Lord Christ, himself, on earth. That's done by the father, in heaven, where the Lord Christ is sitting, at his right hand; This, is done by the Lord Christ, he reigning on earth, and being come the second time, unto the earth, and having taken to himself his great power, and reign, Rev. 11. 17. And he must reign, till his enemies be made his footstool. That's, but enemies, in a general way of expression; and may refer to, and be meant, only, of some enemies: but this, here, is of all enemies; even the last, even death it self.

That of the 110. Psalm, seemeth to be an investing of the Lord Christ with power, and a deligating to him, soveraignie or rule over all things, in heaven, and earth; as it is said, 1. Pet. 3. 22. Angels, authorities, and powers, being made subject unto him.

But this of the Apostle, here, is of acting, and exercising that power; and putting it in execution, putting down, and under him, all rule, authoritie, and power, and his enemies under his feet actually.

Lastly, That in the 110 *Psalms*, [so often mentioned in the holy scriptures; is of a prophetical, promisory nature, and was made good unto our Lord Christ, by God the father, when he had performed his so low humiliation: then, and therefore, God hath highly exalted him, and given him a name, above every name, *Phil. 2. 9. 10. 11.* That in the name [to wit, the soveraigntie, and power] of Jesus every knee should bow; of things in heaven, and things on earth, and things under the earth: and that every tongue should confess, that Jesus Christ is the Lord, to the glory of God the father: that so highly exalted Jesus, our Lord. He is exalted, far above all principallitie, and power, and might, and dominion, and every name, that is named [to wit, of dignity, honor, and power]: he hath a name above all; whether in this world, or that which is to come; and hath put all things under his feet, &c. *Ephes. 1. 21. 22.* God the father, hath advanced our Lord Jesus above them all; and put all things under his feet. Our Lord Christ, he is above; above them all, higher, and greater; and over them all; And they, all below; and under his feet: the Apostle Peter saith, he is gone into heaven, and is on the right hand of God: Angels, and authorities, and powers, being made subject to him, *1 Pet. 3. 22.*

So, as upon the whole, to say no more; there is no need of our Lord his stay in heaven upon that account; his enemies not being made his footstool and subjected under him: that being done already; he need not stay but to the appointed time. As in the appointed time, or the fullness of time, *Gal. 4. 4.* he came before, in the state of humiliation: so he will in the appointed time, come the second time, in power, and great glory: then he will take unto him his great power, and rule in the midst of his enemies: when he taketh to him his great power and reign; then all nations shall serve, and obey him, and all kings shall fall down before him, *Psalms. 72. 11.*

And his kingdom and reign, shall be outward, and visible on earth: (as his converse and humiliation, was, in the days of his being here on earth): when he shall come the second time, in power, and great glory. The holy Apostle, seemeth fully to speak unto, that, before declared, *Heb. 2. 8.* Thou hast put all things in subjection under his feet; for in that he put all things under him, he left nothing that is not put in subjection under him, &c. And this according to his soveraignty, and greatness of power; so he is highly advanced over all;

But

But according to his dominion, kingdom, and reign, he hath not entred upon it yet; he hath not yet taken unto him his great power: he hath not yet, subjected and put down, all rule, authority, and power, as the Apostle tells us; and we may say, as he said: we see not yet all things put under him. When he comes, he must reign till he hath put them under his feet; even death; that great, and last enemy to be destroyed; as then when the Apostle did write; he did not then see all things subdued under him: so now, we may say; the great, and opposite powers, and rulers, they remain in dignity and power. The Ethnick, and Infidell Monarchs and Potentates, the Mahumetans, the antichristians; do yet keep up their authoritie: with other enemies, not a few. And sin, and the last enemy death; all these remaining; doth speak out this fully, we see not yet all things put under him, the Lord Christ. Though we see the Lord Christ, that was made low by the suffering of death, highly advanced, and crowned with honour, and glory; in which the promise, *Psalm. 110.* which is propheticall is fully made good by the father, and as before was said, is no less of his coming the second time, till his enemies be made his footstool first.

So, as that until *Psalm. 110.* and thereafter; differ from this until, the one, relating to the time, of his taking upon him his great power and reign as a mighty monarch here on earth; unto whom all shall stoop, serve and obey: and till then, he must reign; even till death, it self, the last enemy, be conquered, subdued, and destroyed, by him that mighty conqueror, that shall cause death to be swallowed up in victory, *vers. 54.* that triumphing may be made; *O death, where is thy sting? O grave, where is thy victory?* *vers. 55.* and thanks given to God for the same, *vers. 57.* thanks be to God, which giveth us the victory, through our Lord Jesus Christ: that great and mighty conqueror.

Further, there will be enemies in the time of Christ our Lord his reign on earth, which he must subdue and put down, all rule, authority, and power, wherein there is enmity; *geg* and *magog*, with all their confederates, and company, whose numbers will be as the sand of the sea, *Rev. 20. 8.* and these enemies; must, by him, be all destroyed, before the end of Christ our Lord his kingdom and reign: for that death, also, that last enemy, must likewise be destroyed, as it is written; *Rev. 20. 14.* and *death*, and *hell*, (to the grave) were cast into the lake of fire: *geg*, and *magog*, and all other enemies,

enemies; must be first destroyed; for that the last enemy that is to be destroyed, is death.

1 Cor. 15. The last enemy that shall be destroyed, is death: of death being the last enemy; something hath by occasion been often said, it shall therefore be waved here: but death, as an enemy: we shall minde a little. Death; it is an old, and common enemy, an enemy to all the sons of Adam: an enemy to the Lord Christ himself; an enemy to those that are Christs; to the promised seed: few have escaped him; death as an enemy, it seized on the Lord Christ, and had power over him; but could not keep it: for it was not possible that he should be holden of it, *Acts 2. 24.* He triumphed over it on the Cross; and by death, overcame him that had the power of death. *Heb. 2. 14.*

Enemies there will be in the time of the reign of our Lord Christ, to be put down, and to be destroyed by him; but the last enemy, to be destroyed, will be death. *Rev. 20.* It is this death & hell, [or the grave] were cast into the lake of fire; and then presently followed the end of Christ his kingdom and reign here on earth, and a delivering up all to God the father.

1 Cor. 15. God hath put all things under his feet: to wit, God the father, hath put all things under the feet of our Lord Christ. He hath highly advanced him over all sinners, above all principalities, and powers, and mights, and dominions, and every name, that is named, to wit, of power and dignities: all, God the father put under the feet of Christ, as before, is more largely held forth.

But here the Apostle comes in with a caution, or reserve: for God the father, in putting all things under him (namely the son) he did not subject or put under himself: there's an exception in that; there's a but there; so saith the Apostle in the words that follow; but when he saith, all things are put under him, it is manifest, he is excepted: he is no more nor intended; he is not comprehended in this, all things; quite the contrary: God, that put all things under; this manifest he is excepted; so the Apostle, *who did put all things under him*; the sum of all seemeth to be this; that God the father, in the high advance of the Lord Christ, did not subject or make subject himself; for (saith the Apostle) it is manifest, he is excepted: *him* from whom all things shall be subdued unto him: (by the way; the words, subduing, subjecting,

ing, putting under, putting under foot, small, of like import, and tendency; when the Lord Christ in the time of his reign, hath subdued, and actually put down all authority and power, wherein all enemies are put under his feet, and the last enemy death destroyed (for till then, he must reign); then shall the son himself be subject unto him (namely the father) that put all things under him, that God may be all, in all. When the Lord Christ, that great, and mighty monarch; king of kings, and Lord of Lords, shall have finished his reign, and done what he had to do, here on earth, then shall he deliver up the kingdom to the father, of whom he did receive it: God the father, that so highly advanced him, and put all things under him, shall have all surrendered and delivered up to him, and be all, in all. An end, a final end of that happy kingdom of our Lord Christ here on earth, and of our living, and reigning with him therein a 1000 years: and all the time of the last Session of judgement following be same, which is the last and most glorious administration of his kingdom, and as worthy Mr. Archer apprehends, will last over a thousand years more, which I leave to the day to declare, all which is comprehended in Christ's and the Saints reigning together, shewn though not so particularly expressed: and also a mentioning of one to succeed to wit, the kingdom of the father. Of which something after will best being very high and great mysteries.

Lord hath reigned his time, and done or finished his reign what he had to do therein; and had received that honour he was to have done him on earth; he saith, *then cometh the end*: but he speaks little expressly, touching the middle time, and what shall be done therein; only inclusively, he saith, *he must reign, till the end*; untill he hath put down all rule, authority, and power; *till his enemies be made his footstool*, and death, the last enemy, destroyed.

But as to the *Beginning*, and likewise, as to the *end*; he speaketh of very high, and great things, that will fall in with, and be done in, both the one, and the other; of which we shall dilate a little; and first, of the things that concur with the beginning.

First, then will be the coming of the Lord Christ, in the glory of his father, and of all the holy Angells; *Math. 26. 21. then; when he appeareth, we shall appear with him in glory: Col. 3. 4. When Christ who is our life shall appear, then shall ye also appear with him in glory*: then will he sit on the throne of his glory, and before him, will both the good, and the bad, the saved, and the unsaved nations, that are then living, be gathered: the righteous will have the preeminence, *then* they will be set on the right hand, *vers. 39.* then will be the resurrection of the just, *Luk. 14. 14.* to live again, and to reign with the Lord Christ a thousand years upon the earth, *Rev. 20. Rev. 5. 10.* (no mention is made of the wicked dead rising at that time):

then, will be, the redemption of the body, and an entertaining again of the soul, or spirit, *Rom. 8. 23.* A great thing, a high misterie: then will actually be made good, that great misterie, the holy Apostle hath told us of, *vers. 5.* *We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, and be caught up with the raised saints to meet the Lord Christ together, 1 Thes. 4. 17.* Then, will be the time of our being unclothed, and clothed upon: when corruption, shall put on incorruption, and mortalitie, put on immortalitye. *2. Cor. 5. 4. 1 Cor. 15. 53.* Then, shall be the refreshing, from the presence of the Lord, and the restoration, or restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began, *Acts. 3. 19. 20. 21.* Then, shall the new heavens, and the new earth wherein righteousness will dwell, take place, according to the promise of God the father *2. Pet. 3. 13.* Then, will the new Jerusalem come down from heaven, and the bride, the lambs wife, be richly adorned, and exceeding glorious. Then, will be also the marriage supper of the lamb, *Rev. 21. 2. 10.* Then shall all things

things be made new, as at the beginning. (For these sayings, are faithful, and true, Rev. 22. 6.) then, God shall wipe away all teares from the eyes of his: then, will no more be death, nor sorrow, nor crying, nor pain there, to the servants of God for ever, Rev. 22. 4. Then, shall satan be bound, or chained, that he hinder not the saved nations in their great felicity, Rev. 20. 2. To say no more, although much more might be mentioned relating to the beginning, and first coming of the Lord Christ into the kingdom, and reign, on earth.

We shall, in the next place, take notice of some things relating to, and contemporizing with, the end. First of all, *soon after the end of the thousand years reign, and some short time before the last session of judgement beginneth*, will satan be let loose for a little season, and will deceive the unfaithful of the nations, who had been chained up with him till then, to their total ruine and destruction; then will Gog, and Magog, and their number, as the sand of the sea, gather together, and compass the camp of the saints about, and the beloved city; then will fire come down from God out of heaven and destroy them, Rev. 20. 7. 8. 9. Then shall the devil that deceived them, be cast into the lake of fire and brimstone, where the beast and false prophet (as being more wicked and abominable in the sight of God than he) had been cast; whilest alive, above a thousand years before, Rev. 20. 10. Rev. 19. 20. *Soon after*, then will be the resurrection of the unjust, and wicked sinners; they shall, then, arise to judgment; for then, will be the second, and last, great session of judicature to that end, mentioned, Rev. 20. 11. 12. Then shall they be judged, condemned and cast into the lake of fire, called the second death. Rev. 20. 12. 13. 14. Which, as it is in the last time, or concluding act, of the saints judging the world; 1 Cor. 6. 2. *Such as being nothing, as to the time, mentioned before, and they being reserved to the judgment of that great day and to be judged by the saints, so is it also the time of their judging of Angels.* 1 Cor. 6. 3. 2. Pet. 2. 4. Jude vera. 6. Then, the last enemy death, and hell, or the grave, shall be cast into the lake of fire Rev. 20. 14. Death, the last enemy will be then destroyed. All enemies will, then, be totally subdued and destroyed, and put under his feet, actually, to the through fulfilling of 1 Cor. 15. 16. Then shall be an end of all rule, authoritie, and power, then will the Lord Christ deliver up the kingdom, unto God the father, of whom

whom he received it then, will he become subject himself, unto the father; and God, even the father, become all, in all: these are some of the great things that will attend the end.

We may, here, in a general way, a little take notice, what will be in the middle, or body of that time of the thousand years of Christ his kingdom and reign on earth, according to what the scriptures hold forth, as to the great blessedness of the servants of God, and their long continuance in that happiness, and high enjoyments for ever; once begun; ever continued. Those great things mentioned, as relating to the beginning, are not, many of them, to be minded exclusively; but inclusively; as continuing to the very end. The things the righteous shall enjoy and be made partakers of; the eye hath not seen, the ear hath not heard, neither hath it entered into the heart of man to conceive. (The psalmist admires it) (as may we) *Psal. 34. 19. Oh how great is thy goodness, which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee, before the sun of men.* It is said, in *Job 34. 30. Now are the sons of God [a great thing] and it doth not yet appear what we shall be: [to wit, how happy, how blessed and glorious]: but we know, that when he shall appear, we shall be like him, and see him as he is.* A great thing indeed. And we shall be for ever with him, and never severed from him more, *1 Thes. 4. 17. And in his presence will be fulness of joy, at his right hand, there are pleasures for evermore.* *Psal. 16. 11.* The holy scriptures of the old, and new testament, speak much of the happiness of that day to the righteous: in particular, holy Peter, Paul, and John. The psalmist David, *Psal. 72. 7.* speaking of Solomon in the type, but of our Solomon in the antitype, the Lord Jesus sayth, in his dayes [to wit in the time of his kingdom and reign], the righteous shall flourish, and abundance of peace, [shall be in the earth] so long as the Moon endureth. This will be, and continue, the whole thousand years reign (and also all the time of the last session of judgment, which, as hath been said before, is the last and most glorious part and administration of Christ his kingdom, and as some apprehend will last near a thousand years more), until he deliver up the kingdom to God the father and God the father become all, in all. That gathering of Gog and Magog at the end of the thousand years *Rev. 20. 8.* will be little, or none interruption thereunto, for it will be very short; and is only to give the Lord an opportunity to destroy all the wicked that are left, in order to the speedy resurrection of the whole

whole, that had been dead, from *Cain*, to that time, to come to judgment, and is to usher in the same; which kingdom of our Lord Christ, in all the parts and administrations thereof, being ended, and delivered up by him to God the father, and God the father become all, in all; the Saints shall then receive and enjoy higher and greater glory, and shall go, and be with the Lord Christ for ever in the kingdom of the father; a particular setting down of things, we shall forbear, for fear of tiring the reader.

C H A P. V.

Of the great wisdom and understanding of the Apostle Paul, and his high knowledge in the heavenly mysteries, and the many revelations he had.

IN the next place, upon the whole of those verses forenamed, we may minde, the great wisdom and understanding, that holy *Paul* was endued withall; the many revelations he had, and the high mysteries that were unfolded and made known unto him; which he hath declared for the good and benefit of others, being made an instrument in the hand of God for that purpose. He had high discoveries, and an abundance of revelations; and yet was kept humble; Gods grace being sufficient. *2. Cor. 12. 7. 9.* holy *Paul* had much made known unto him, of very high and great secrets: he had a great insight into the high mysteries of Christ, *Ephes. 3. 3. 4.* they were declared by him: such high mysteries, as are not declared and held forth, so particularly, by any other; as namely, the order that will be in the resurrection, and when the just shall arise; in their order; and when the unjust. The resurrection is a great thing; purely Gospel: the order mentioned, is a great thing also; not so mentioned by any other: he hath declared unto us the concurrents of the resurrection of the just, with Christ, our Lord, his first appearing; and likewise, he hath very plainly told us of the end of Christs kingdom, and reign. He hath given us some short hints, but very plain, of another time, and state, that will succeed that of Christs kingdom and reign on earth; namely, that of the kingdom of the father, when God the father, shall be all, in all. He hath shewed a great mystery not mentioned, but by him *vers 51. Behold, I shew you a mystery; we shall not all sleep: but we shall all be changed; in a me-*

ments, in the twinkling of an eye, &c. to wit all those Saints that shall be alive at the coming of the Lord Christ; he hath declared the mode, or manner of it; a great secret: *this corruptible, shall put on incorruption, and this mortal, shall put on immortality*, vers. 53. a blessed change: a putting off old clothing, and a putting on of new; very rich, and of great worth.

By him was declared the groaning of the creature by reason of the burdens they are under; with also their expectation of freedom from them, *Rom. 8. 19. 21. 22.* and how they shall be delivered from the bondage of corruption; into the glorious liberty of the children of God.

Unto him, the great Apostle of the Gentiles, it was revealed, that great mystery, that was not known in former ages; but was hid in God from the beginning of the world, *Ephes. 3. 5. 9.* The matter of which mystery, was the taking on of the Gentiles; great strangers and aliens, into oneness, and fellowship with the Jews: making them fellow-citizens, and of the household of God. *Ephes. 2. 19.* that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel. And likewise, the rejection of the Jewes, the breaking of them off, and grafting the Gentiles on the same stock, *Rom. 11.* a very high matter; a great mystery, holding forth very rich grace and mercy; at which, the Apostle very greatly admired, and cryed out, *vers. 33. O the depth of the riches, both of the wisdom, and knowledge of God, &c!*

The Apostle Peter, was a man of great knowledge: he had visions, and revelations. He had by a vision made known to him, the breaking down of the partition-wall between the Jew, and the Gentle, *Acts. 10.* which, when he understood, he said, in *vers. 34. of a truth I perceive that God is no respecter of persons, &c.* But Paul had the full of the mystery revealed unto him, as before is declared, Peter had great insight into that great thing; of the pouring out of the spirit, *Acts. 2.* and of the holy spirit come down from heaven; which things [to wit, the great things of the Gospel,] the Angels desire to look into, *1. Pet. 1. 12.*

He had made known unto him, the great burning of the world, that now is; and likewise the new heavens, and the new earth, that shall be, according to the Lords promise; wherein dwelleth righteousness. *2. Pet. 3. 7. 12. 13.* Unto him was made known; the times of refreshing that shall be, when God shall send again, Jesus; as likewise

wise the times of the restitution [or restoration] of all things : which God hath spoken by the mouth of all his holy Prophets since the world began, *Acts. 3. 19. 20. 21.*

Blessed Stephen, the first martyr for Jesus; he had wonderfull sight, or vision, *Acts. 7. 55. 56.* he saw heaven opened, and Jesus standing at the right hand of God, the which he declared, and was stoned for so doing, *vers. 58.* That good servant of Jesus; holy John; he had visions and revelations, great secrets and mysteries, declared unto him; for him to make known unto the Churches. *Rev. 1. 1.* his book beareth record hereof, and is stiled, *the revelation of Jesus Christ, which he sent and signified by his Angel to his servant John.* Wherein he hath declared many things that were to come; and some things concerning the resurrection of the just, and the unjust, *Rev. 20. 4. 5. 6. 12. 13.* And the kingdom of Christ, and the new Jerusalem state, and the Saints reigning with him therein, *Rev. 20. 4. 6.* *Rev. 21. 1. 2. 3.* *Rev. 22. 3. 4. 5.* And the first, and last session of judgement, &c. *Rev. 20. 4. 6. 11. 12. 13.* Which are true and faithfull sayings, *Rev. 21. 5.*

But the Apostle Paul, seemeth to have exceeded in the number, and nature of the things that were revealed to him, and declared by him: he had an abundance of revelations: and was the man that was taken up into paradise; into the third heaven, and heard unspeakable words, not lawfull to be uttered to fallen mortalls: which he did not speak of, till after fourteen years. *2. Cor. 12. 2. 3. 4.* He hath declared the manner, and order, and time, of the just; and unjust; their rising again; very plainly, in expresse words: first Christ; then those that are Christs, at his coming. Only the just, that are Christs, are then to be raised, compared with *Luk. 14. 14.*

Rev. 20. 6. not the unjust, then: but in an after time, according as hath been mentioned before, *Rev. 20. 5. 13.* Where do we find the like? He hath made known, likewise, the beginning, and, in special, the end, of the kingdom and reign of our Lord Christ, on earth: and the delivering up of the kingdom to God the father, and becoming subject himself. He hath given us some short hints; but very full, and plain: of a state succeeding: very glorious; where, and when, God the father, shall be all, in all: and that we may further take knowledge of, from the close of those verses; of which we shall dilate a little, by way of enquire and enay.

CHAP. VI.

Of the Lord Christ delivering up his kingdom to his father; and of God the father becoming all, in all: where will be a more glorious state.

ALL things that have a beginning, and are measured by time; they have had, and will have, an end; only the great Jehovah, that hath no beginning, nor end; but is from everlasting, to everlasting; and is not measured by time. There are many ends mentioned in holy Scripture, of which we shall forbear the mentioning. This world, that now is, will have an end, and be destroyed by fire; as the world, before, was by water. When this world shall have an end; then will take place, and begin, the world, to come; when, will begin, and take place, that happy time and state, of the kingdom and reign of our Lord Christ, on earth, for a thousand years; and after that; all the time of the last session of judgment, which, as hath been mentioned before, some apprehend will last near a thousand years more: that also, will have an end; when, the Lord Christ shall deliver up the kingdom, to the father; that God, the father, may be all, in all; as our Apostle hath declared. A very high thing; a great secret, of which, the Scriptures seem most silent, and to say little; at least, the understanding and insight into this great mystery, or secret, seemeth little, in this age; holy Paul hints something, God shall be all, in all, then.

By way of assay, we shall propose to consideration, some thing, that the holy Scripture seemeth to hold forth of that glorious state, that shall succeed the surrender of the kingdom of the Lord Christ, unto God the father, that he may be all, in all.

That God may be all, in all; seemeth to have much comprehended in it. What is not included in all? With reference to any matter, or thing: it seemeth to eye that before spoken, of the sovereignty, rule, and power of the Lord Christ in his kingdom; and his giving of it up, when he had put down all rule, authority, and power whatsoever, and become subject, himself, unto the father, that gave him that power; and put all things under his feet: then will God the father be all, in all. No *mediation* then, nor no delegating of power, or dominion, to any; seemeth to be, then: but God the father, to be all, in all, in power, rule, and dominion.

This

This all, in all, seemeth a great thing, and to contain much : but not much, seemeth to be revealed ; at least, we understand little, for the present ; but are much in the dark herein. More, it may be, is held forth in the Scriptures, then we as yet discern : that there shall be such a time, and state, when God shall be all, in all ; shall have the kingdom of the Lord Christ delivered up to him, and the Lord Christ become subject to the Father, that he may be all, in all : that such a state, such a kingdom, there shall be, after the kingdom of our Lord Christ is ended ; the Apostle *Paul*, seemeth to hold forth, as is mentioned before ; and something there is, that seemeth to look that way, and to import something, of such a state, and kingdom, of God the father ; as the last ; and most glorious. By way of assay, we shall propose something, and leave it to the judgment of the wise in heart. That there shall be such a glorious state, and kingdom of the father, exceeding in glory, the kingdom of our Lord Christ, wherein, as hath been said, will be great glory, and is the glory that he requested his father, *that those that he had given him, might be with him, that they might behold his glory, Job. 17. 24. and Col. 3. 4. partake of his glory, and Rom. 8. 17. be glorified together ; which glory will be very great : but in the kingdom of the father, when God shall be all, in all ; then there will be higher and greater glory.*

G. H. A. P. VII.
Of a higher degree of glory, in the kingdom of the father ; and higher attainers for the Saints, then.

That in the kingdom of the father, when he is all, in all ; then ; there will be higher, and greater glory ; that of our Lord, *Math. 13. 43.* seemeth to speak out. Then shall the righteous, shine as the Sunn ; where ? In the kingdom of their father. It seemeth to hold forth, that the father will have a kingdom, and that the righteous will shine forth in glory, then : and there : of which we shall dilate a little. Our Lord, a little before ; had spoken of his own kingdom : he shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire &c. He seemeth to wave the

the further speaking of his own kingdom, which will be very neer the end, then : and speaketh of the kingdom of the father, neer at hand ; and sayeth thus : then shall the righteous shine forth [in greater luster of glory] as the sun ; [the most glorious of all the creatures : where shall this be ?] in the kingdom of their father. They were glorious before, in the kingdom of the son, the Lord Christ : but then, in the kingdom of their father, they shall be more glorious, then, and there : for as sayeth our Lord Christ : they shall then shine forth as the sun, very gloriously. In the kingdom of the Lord Christ, they shall be very glorious ; sharing with the Lord Christ, and being like him : far beyond the glory of the Saints in their highest attainer here, or elsewhere, before that time : they shall shine forth, and appear with the Lord Christ in glory then ; holy *Daniel*, *Dan.* 12. 3. tells us, that then, *they that be wise* [or have been wise in their day] *shall shine as the brightness of the Firmament* [very serene] *and they that turn* [or have turned] *many to righteousness ;* [shall shine] *as the stars, for ever, and ever :* very bright and shining : there will be great glory in the kingdom of Christ.

But in the kingdom of their father, they shall shine forth as the sun : the glory of the sun, is far greater then that of the stars, or Firmament ; so saith the Apostle, *1. Cor.* 15. 41. there is one glory of the sun, another of the Moon, and another glory of the stars, for one starr, differeth from another, in glory : degrees there are, and will be ; the glory of the sun, is the greatest. In the kingdom of the Son will be great glory ; the righteous will shine, there, as the stars : but in the kingdom of the father ; they shine forth as the sun, more gloriously. By way of illustration : the eye is able to behold the light of the Firmament, and the brightness of the stars, in their light and brightness : but what eye is able to behold the sun, in the full glory and brightness of it ? As the glory of the sun, surmounts the glory of the stars, and Firmament : so will the glory of the kingdom of the father and the attainer of the righteous, then, and there, exceed that of the righteous their attainer, in the kingdom of the Lord Christ. In the kingdom of the father, they shall shine forth, as the sun.

It may be looked upon as a very great thing, for raised Saints, newly raised out of their graves, and reunited, body, and soul, in one again ; and the changed Saints, then, in a moment, in the twinkling of an eye, as it is written in that great military, shewed by the Apostle

vers. 51.

vers. 57. of the aforesaid 1. Cor. 15. for them to take on and be clothed with immortality, and the glory of that happy estate and great glory; and not be over-sett, over-powered with it: but to take on the glory of the sun, in the the kingdom of the father; how high a thing is that? The wisdom of God the father, did foresee, and order, for that cause (it may be) a gradual way of proceed, from glory, to glory; from a lesser, to a greater; and the greatest, and highest, of all, last; like the great and good master, that kept the greatest, and best, till last; that so the Saints, might with the more facility, take on the glory of the kingdom of the father; having been a long while before in the kingdom of the son, the Lord Christ, there, enjoying that great glory; they, with the more facility, may take on that greater, and higher glory, of shining as the sun, in the kingdom of the father.

Our Lord addeth, in that verse, *he that hath an ear to hear, let him hear*; not with the hearing of the outward ear of the body, only; but with the ear of the minde, and understanding; by conceiving and understanding the greatness of the thing; a high thing! a great mystery! which few do understand, or are able to apprehend or conceive of. I know, the Lord Christ in *Isaiah. 9. 6.* is called, *the everlasting father*, and so minded, as he is God, coequal with the father; & God blessed for ever, in the unity of the three, in one: and so, he, and the father, are one, *Joh. 10. 30. Joh. 17. 22. I, and my father, are one*: weigh but the places; and the difference between father, and son, will appear.

C H A P. VIII.

Of the mystery of God, and the father, and of Christ: so, in like manner; the kingdom of God; the kingdom of Christ; and the kingdom of the father.

BUt there is also a different count, and consideration, and, likewise, a different denomination, betwixt God the father, the creator of all things; and God the son, the redeemer; the mighty God; sent of the father, sent of the father, the first time, in the state of humiliation: and will be sent again the second time, in power, and great glory.

Great

Great is the mystery of God, manifested in the flesh : the consideration of minding the matter so ; is so necessary ; as to deny it ; or decry it as an error ; hath very ill consequences attending of it : of which ; more hereafter. Here, I say only this ; let the context be minded, and the close, be weighed : that of the Lord Christ, the son ; delivering up his kingdom, that God the father, may be all, in all ; the righteous shining as the stars, in the kingdom of the son ; and shining as the sun, in the kingdom of the father, succeeding the delivering up of the kingdom of the son, to the father, that so, the father may be all, in all : I say, let it be minded ; and see, if it doth not hold forth the distinction ; as betwixt, the father, and the son : so, betwixt that, of the kingdom of the son, and that, of the father succeeding, that God, the father, may be all, in all.

And it may be taken notice of, that the Lord Christ, speaketh very often, *of the father* ; and of his father, and ours ; but no where doth he call himself, *father* : but stiles himself, the son of man, very often ; and sometimes, the son of God also. Many, in a general way, seem without any distinction at all, or putting any difference, between the kingdom of God, the creator of heaven, and earth : the kingdom of Christ, and the kingdom of God the father : and accordingly they speak, and apply : but how rightly they do, in so understanding and applying the Scriptures so ; may be considered.

Further, in the 26th. of *Mathew* ; we have something that seems to look that way : our Lord Christ, having eat, and drank with his disciples, says to them in *vers. 29. I will not drink henceforth, of this fruit of the vine, untill that day when I drink it new with you in my fathers kingdom.* The father will have a kingdom ; as the son will have a kingdom : these seem to be distinctly spoken of in the holy scriptures. The son will have a kingdom, in the which he will reign, and which he will deliver up to the father, and the father become all, in all : the end of the one, (to wit, that of the sons) being the beginning of the fathers, *when he shall be all, in all.* As there is the kingdom of Christ spoken of, very plainly expressed, and the righteous, there, shining as the stars : so there is the kingdom of God the father spoken of, and the righteous, there, shining as the sun ; as is before set forth : and these seem to be very distinctly set forth in the scriptures. As the son, is not the father, nor the father, is the son : even so, it seemeth to be, in regard of the kingdom of the son, given

given him of the father; and the kingdom of the father, *When he shall be all, in all.* The son will have a kingdom, which the father hath appointed him, *Luke. 22. 29.* And he is gone to receive it, *Luk. 19. 12.* He will come again, and his kingdom will come with him, *vers. 15. 2. Tim. 4. 1.* In his kingdom, he will reign to the end; and then deliver it up to the Father, and the Father be all in all; In his kingdom, when, and where, our Lord Christ will drink with, his, of the fruit of the vine: in his fathers kingdom. Our Lord Christ *Luk. 22. 30.* speaketh of eating, and drinking, in his own kingdom, in expresse words, and very distinctly, *that ye may eat, and drink at my table in my kingdom, &c.* But in the 26th. of *Matth.* he saith, *I will not henceforth drink of this fruit of the vine, till I drink it now with you in my fathers kingdom.*

We reade of the father, and the son, and take them distinctly, and do not take them, as on *Ephes. 5. 5.* *This we know, that no whoremonger, &c. hath any inheritance, in the kingdom of Christ, and of God,* to wit, God the father; and not, that the kingdom of Christ, and of God, there, is all one kingdom, as some apprehend. We cannot without offering losse to the scripture and counting it a kind of tautologie, but count them as distinct kingdoms. We read, *Col. 2. 2.* The Apostles prayer unto God in the behalf of the Colossians was, that the eyes of their understanding might be opened, to the acknowledgment [of what?] of the mystery of God, and the father, and of Christ. Very distinct: the three, in one, is a great mystery: the three distinct; are three great mysteries. The mystery of God, (to wit, the creator of heaven, and earth) a great myserie: the myserie of God the father, reconciling the world unto himself, (to believers; by Jesus Christ, our blessed redeemer, and Saviour. *2 Cor. 5. 9.*) a great myserie! the myserie also of God, manifested in the flesh, *1 Tim. 3. 16.* is a great myserie.

As we reade of the myserie of God, the father, and of Christ: so we reade of the kingdom of God, and of the father, and of Christ: very distinctly held forth in the holy scriptures: and to be able to understand them aright, seemeth a great attayner. To take them, and make them all one, and the same; seemeth to be an offering of loss to the holy scriptures, as if they had spoken in vain. To say, that the myserie of God, and the myserie of the father, and the myserie of Christ, are one, and the same thing, without any difference at all; and so, in like manner, to say, the kingdom of God,

and the kingdom of the father, and the kingdom of Christ given him of the father; to hold, or say, that these are all one, and the same, seemeth to reflect on the spirit, by which the holy scriptures were written; *all scripture being given by inspiration of God, 2 Tim. 3. 16. Holy men of God, of old, spake, as they were moved by the holy spirit, 2 Pet. 1. 21.* Christ, our Lord will drink of the fruit of the vine, in his fathers kingdom. As to that of difference and distinction between the kingdoms forenamed; that in *Ephes. 3. 5.* seemeth to hold forth something, the Apostle, there, speaking of several sorts of sinners, sayeth, *know ye not, that the unrighteous, shall not inherit the kingdom of God, 1 Cor. 6. 9.* In like manner that before, *Ephes. 3. 5.* He saith, *we know, that no whore-monger, nor uncleane person, nor covetous man, that is an Idolater; hath any inheritance in the kingdom of Christ, and of God;* to wit, God the father's kingdom; such wicked sinners, they have no part or inheritance, in the kingdom of the Lord Christ: they shall in no wise enter there, or dwell there *Rev. 21. 27. Rev. 22. 15.* There will be no way found, or entrance provided for them, into the Everlasting kingdom of our Lord and saviour Jesus Christ. *2. Pet. 1. 11.* In like manner, they shall have nothing to do in the kingdom of God the father, more high and glorious; when God shall be all, in all: no wicked sinners, shall ascend thither, or dwell there; this know, [as it is said] *the unrighteous shall not inherit the kingdom of God, [the father:]* it will be too high, and too glorious. In the kingdom of God, the creator, they have lived, and do live, as sometime rich *Dives* did; and had his share and part of good things. The case will be otherwise then; when the kingdom of the father takes place, where God shall be all, in all; that of the psalmist being very propheticall, and spoken prayer-wise, may be minded, as that which will be made good, *Psal. 104. 35. Let the sinners be consumed out of the earth, and let the wicked be no more, &c.* The sinners will be consumed out of the earth, in the time of the kingdom of Christ, in the new earth; and before his kingdom be ended. See *Rev. 19. 17. 18. 21. Rev. 20. 9.* for the places and others of the like import: but when the kingdom of the father takes place, and God the father be all, in all: then the wicked, will be no more. Hallelujah. Our Lord Christ will drink of the fruit of the vine there; and the righteous will shine as the sun; there; where those wicked sinners shall not come, nor be no more then: for ever.

The kingdom of God as the creator of Heaven and earth, of which the holy Scriptures speak very much, It is a subject, so high and comprehensive, and so much spoken of it in the holy Scriptures; as that I shall only speak a few things in a General way, and that by way of essay. This kingdom began with the creation, wherein sovereignty was delegated to *Adam*, and it lasted till the flood, when all flesh perished. Then from the flood, it hath been carried, and will be carried on, to the great burning to come, 2. *Pet.* 3. 6. 7. of the world that now is: when the world to come, shall take place, and the blessed kingdom, and Power, and dominion of our Lord Christ shall take place, and begin: he, then, a king, will take to himself his great power and reign; and all rule, authority, and power rest in him, *Rev.* 11. 17. all power, and rule, being given unto him, both in heaven, and in earth, *Math.* 28. 18. of the great *Jehovah*, the maker of heaven; and earth.

This kingdom of God, the creator; as it hath; so it shall rule over all, *Psal.* 10. 3. he hath set up, and pulled down, as he pleased; and so he doth; and will do, while, this world, lasteth, as it was said, by *Daniell*, to *Nebuchadnezzar*, *Dan.* 4. 32. *Tell thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will*; as before he had said, in vers. 25. and says in vers. 24. *this is the decree of the most high; which is come upon my Lord the King*. By him, or under him, kings reign, and have ruled: been set up; and pulled down; his ordering is so high, and of such extent and largeness in order to all things, as that a sparrow falls not to the ground without his Providence, and the very hairs of our head are numbred, *Math.* 10. 29. 30. we may say with the psalmist. *Psal.* 8. 9. *O Lord, our Lord, [our King, our governor] how excellent is thy name [thy sovereignty and power] in all the earth!* And shall end with that of the Apostle, *Rom.* 11. 33. *O the depth of the riches both of the wisdom and knowledge of God, &c. and, as in vers. 36. for of him, and through him, and to him are all things, to whom be glory for ever. Amen.*

Of the kingdom, rule, and government of the Lord *Jehovah*, the maker of heaven, and earth; we may mind it as from the flood; how he ruled, and gave power to rule under him, in his kingdom; from *Noah*, to *Abraham*, and the *Patriarchs*: to *Moses*, *Joshua*, and the judges, unto the time of *Samuel*, *Acts.* 13. 20. then they desired a king, and God gave them a king, *Saul*, of the tribe of *Ben-*

Samuel, a goodly person, and some way eminent: but in that their desire, which was condescended to of God; God said to *Samuel*, *they have not rejected thee, but they have rejected me, that I should not reign over them.* 1. Sam. 8. 7. *Saul's* reign lasted not: but for his disobedience to the king of heaven, he was put down: and God, the great *Jehovah*, and ruler over all, chose *David*, and his seed, a type of our Lord Christ. Touching *David*, it is said, *the Lord hath found a man after his own heart,* 1. Sam. 13. 14. and his race, according to Gods promise, continued. *Solomon* that eminent one for wisdom continued after him, and he advanced the kingdom to the greatest height of glory that ever *Israel* attained unto. A breach was made in that kingdom, and state, not only in the division: but in the departing of the Scepter, as it hath been for a long time.

The kingdoms of this world, out of the line of *Abraham* and *David*, in a more general way, they have been ordered according to his pleasure. The rulers, and sovereigns, have been set up, and taken down, according to the pleasure of the great *Jehovah*: from the beginning it hath been so. And to particularize a few. Those great monarchs, and monarchies; the *Assyrians*, the *Babylonians*, the *Persians*, the *Gracians* and the *Romans*; and all others under them; and not under them; as the ethnich potentates; they have been at the ordering of God Almighty, maker of heaven and earth; though, it may be, some of them have said, and may say, as *Pharaoh* said of old; *who is the Lord?* And as it hath been: so it will be; his kingdom will rule over all; and he shall give the power, and dominion to whom he pleaseth: *for he is God over all, blessed for ever.*

Untill the time come, that the kingdom of the Lord Christ take place, and his dominion and rule begin, when he shall take to him his great power and reign, and after, deliver it to God the father: so as God the creator of heaven and earth, will be first, in kingdom, and rule. The great *Alpha*: and will be the last, in kingdom, rule, and power: the great *Omega*. The middle; it will be to the Lord Christ, when he takes it on: all power in heaven and earth being given unto him; and he must reign, till the end, and then deliver up; and God the father, be all, in all; the *Alpha*, and *Omega*. In the kingdom of God Almighty, there hath been two great *Mediums*, or two, that have been eminent, between God, and man, besides others; namely, *Moses*, a great Prophet, raised up of God,

of.

of great authority, and rule: and the Lord Christ, sent of the father; first to suffer, and then to be highly advanced, and to reign: but I shall forbear to dilate further.

In the next place, we propose that direction of our Lord Christ, about prayer, *Math. 6. from vers. 6. to vers. 13.* which seemeth to speak to the same matter; to wit, the kingdom of the father: and his being all, in all: *after this manner* [saith our Lord] *pray ye: our father which art in heaven, &c. thy kingdom come;* the kingdom of the father, we are to pray that it may come: implying, it was not then, come: and likewise, that it was not that kingdom which had been since the creation; then was; and now is; and also shall be; till the kingdom of our Lord Christ, takes place: but, a kingdom that was to come, when our Lord Christ shall reign, and God the father, be all, in all, and his kingdom shall come and take place, and wonderfull shall be the glory of it; beyond all conceiving. This kingdom we are to pray, that it may come. I do not here intend the excluding of the kingdom of grace, or glory, to be comprehended within this desire or prayer; the further advance of the kingdom of grace, in the increase of the number, and the advance of the interest of God and Christ, here; may be included in it, and likewise the coming of the kingdom of our Lord Christ, when he, and his kingdom shall appear, and come in power, and great glory. Whatever of God, and Christ, hath not yet had its time, and highest attainer: we may pray that it may come, as included in this direction of our Lord: *thy kingdom come.*

But in special; as that which was mostly intended by our Lord Christ in this direction; was, that the kingdom of God the father, that it may come; being the last, and highest in glory; when God the father will be all, in all; in kingdom, sovereignty, and rule; the great *Omega*. This being that, it is likely, which the voice and spirits of the servants of God in their desires and wishes, go out after, and that, which their dayly expressions are of; as the sum of all blessedness, to wit, heaven, and glory; and to be with their heavenly father in glory, in his kingdom, as the uttermost of all their desires. The close of our Lords prayer hath much in this his attest: *for thine is the kingdom, the Power, and the glory, for ever, and ever Amen:* all, in all. He had in the times, and ages of the world, delegated and given kingdoms, and authorities, and powers to others: he hath given unto the Lord Christ, kingdom, power, and authority;

7.

rity: he hath made and appointed him, to be king, of kings, and
 Lord, of Lords, *1. Tim. 6. 15* and he shall come, and take to him
 his great power, and all nations serve, and obey him: but when
 the end of his kingdom is come; he will deliver up all unto his fa-
 ther, and be subject unto him himself: and the father shall take all
 into his own power, and be all, in all: *for thine is the kingdom, the
 power, and the glory, for ever, and ever, Amen*: It will be so in an
 eminent manner, then: God the father, his will be the kingdom,
 and the power, and the glory, and all, in all. Holy Paul hath a
 like close: he having spoken of the rejection of the Jewes, and
 taking on the Gentils; and the restoring of the Jewes again, by the
 coming of the deliverer out of *Sion*, when all Israel shall be saved:
 high mysteries which he admired! and cried out, *O the depth of the
 riches, both of the wisdom and knowledge of God! how unsearchable are
 his judgements, and his ways past finding out! Rom. 11. 33.* he closes
 thus, in *vers. 36.* *for of him, and through him, [or by him] and to
 him, are all things, [to his glory] to him be glory for ever. Amen*:
 for his, is the kingdom, the power, and the glory, for ever, and he
 shall be all, in all.

I further propose, as worthy our consideration; that consolatory
 speech of our Lord Christ to his disciples, in *Joh. 14. 1. 2. 3.* they
 being much troubled at the thoughts of his departure from them;
 he saith to them; *let not your hearts be troubled, ye believe in God, [to
 wit, the father] so is the Creed, I believe in God the father Al-
 mighty &c. believe also in me. [God the son]*: that he spake of God
 the father, the words following show: *in my fathers house*: he doth
 not say, in his own house or kingdom: but in his fathers house.
 Whether by, house, here, be meant the new heaven, and new
 earth, wherein will be several degrees of glory? *Luk. 19. 15. to 19.*
1. Cor. 15. 41 or whether heaven only? or whether both together?
 to wit, the kingdom of the son, and the kingdom of the father?
 so it may seem to be; it being a blessed estate they are to be in, af-
 ter Christ, at his coming, hath received them to himself: or
 whether it be a borrowed way of speaking? I shall not deter-
 mine; but leave it to consideration. The tendencie is consola-
 tory to the Disciples: *in my fathers house are many mansion pla-
 ces*; places of great contentment, happy repose, and much bles-
 sedness: I shall not venture to allegorise this saying of our Lord;
 but rather believe it as it is spoken, for that our Lord doth attest it,
 saying,

saying, *If it were not so, I would have told you.* There is such provision, such blessings, in my fathers house; and *I go to prepare a place for you.* A place; our Lord tells his disciples, he goeth to prepare for them: not expressing where it shall be: happily, in his fathers house; very great and spacious like the master of it; the great *Jehovah.* *I go to prepare a place for you;* hapily, in his own house, or kingdom, which he is one to receive, Luk. 19. 12. 15. in the new heaven, and the new earth: where he will dwell, and reside with his, for a thousand years, Rev. 20. 6. Further, he saith, *if I go* [or though I go] *and prepare a place for you; I will come again,* good newes and comfortable; the Lord Christ: gone into heaven; will come again: *and receive you to myself, that where I am, there ye may be also.* Very comfortable, and gladdening to all his, that love him, and are sad for the absence of him: but shall abundantly rejoyce when they shall see him again, *Joh. 16. 22.* *They shall be with him in his kingdom;* they shall never be severed from him, or deprived of his presence any more, but *as far ever with him, 1. Thes. 4. 17.* with the which, the servants of the Lord Jesus may comfort themselves, and one another, as the Apostle *Paul* bids them to do; with the considerations of those sayings.

But where will our Lord Christ be then, to wit, when he is come from heaven? may some ask? answer, he will be in his kingdom: for he is the noble man, that is gone into a far countrey, to receive for himself a kingdom, and to return, *Luk. 19. 12.* And being returned and come again; he will send and gather all his elect, to himself, and they shall then be with him where he is, he prayed so to his father afore-hand, *Joh. 17. 24.* *Father, I will, that those that thou hast given me, be with me where I am, that they may behold my glory:* which is the same with those words, aforementioned, *Joh. 14. 3.* *I will come again, and receive you to myself, that where I am, there ye may be also.* If it yet be asked, where our Lord Christ will be then, to wit at his coming? we say, as before, in his kingdom, in the new earth: where those that are his, shall dwell and reign with him a thousand years, Rev. 20. 6. The Lord Christ hath made those that are his, kings and Priests unto God the father, and they shall reign on the earth, Rev. 5. 10. he, the Lord Christ, when he hath received his kingdom, must reign; till the end: and then deliver up to the father. While he stays; they stay with him; when he goes, they go with him; a higher, and greater attayner of glory, they shall proceed un-

to then; they shall have mansion places prepared; they shall shine as the sun, ⁱⁿ on the fathers kingdom; they shall be still with Christ: *they shall drink of the fruit of the vine with him in the fathers kingdom*; be it in heaven, or whereever it shall be.

The father, and great Lord of the house; that good householder will keep the highest, and best enjoyments, till the last: and so great it will be; *as the eye hath not seen, nor ear heard, nor hath it entered into the heart of man, the things which God [to wit, the father] hath prepared for them that love him*: which they, then, shall enjoy in his kingdom, when, they shall shine forth as the sun, for ever. It is true, in respect of the kingdom of the Lord Christ, also, and the saints enjoyments there: it is not manifest what we shall be for happiness and blessednes, then, and there, 1. *Joh. 3. 2.* But higher, and greater, shall the saints enjoy, and be made partakers of, in the kingdom of the father, when God is all in all. This distinction of kingdoms; and gradual way of proceed, from glory, to glory, or to higher, and higher glory; may hapily, seem strange to some, that think of nothing, but stepping into heaven, presently, when they leave this world; but I shall forbear.

CHAP. IX.

Something held forth concerning a mixed or interwoven way of speaking in the holy scriptures, when the kingdom of God, and of the Lord Christ, are spoken of.

FOR the better minding and taking knowledge of this matter: I propose; how that in sundry prophecies, and high sayings, in the old, and new Testament, concerning kingdom, and glory, to come; there seemeth to be an interwoven or mixed way of speaking: some part of the matter, relating to the Lord Christ, his kingdom and glory; and some part, relating to the kingdom of the father, and the high sovereignty and glory, when he shall be all, in all: the matter warily minded; it may hapily appear to be so, in way of instance; we shall propose a place or two.

That in the 1. Epistle to *Timothy*, Chap. 6. 13, 16, seemeth to be set forth by *Paul* having layd a charge on *Timothy*, vers. 13, as likewise be had done before, chap. 5. 21. And this charge, it being as is set forth: before

before God, or in the sight of God, who quickneth all things : and before Jesus Christ, who before Pontius Pilas, witnessed a good confession ; that thou keep this commandment, &c. How long, it might be asked ? he answers, until the appearing of Jesus Christ : vers. 15. Which in his times he shall shew, [to wit, shew himself in his glory : for that is a sure word, and shall be made good : the Lord Christ, shall be manifested and shewn forth in his times, to be the only potentate, the king of kings, and the Lord of Lords : the words are] Who is the blessed, and only potentate, the king of kings, and Lord of Lords, That hath all power in heaven and in earth given unto him of the father, Math. 28. 18. He being highly advanced, far above all principallitie, and power, and might, and dominion ; and every name that is named [to wit of power, and dignity] not only in this world, but also in that which is to come, Ephes. 3. 21. In the world to come, with his kingdom, and reign he, for that will not be subjected to the Angels, Heb. 2. 5. but to the Lord Christ, and these he shall authorize to rule with him, over ten cities, and over five cities, Luk. 19. 15. 17. 19. When that blessed time shall take place, when the kingdom of the Lord Christ shall be come : then the Lord Jesus, that great potentate, king of kings, shall rule and reign in his kingdom, before his ancient s, gloriously, Heb. 2. 22. That, thus far, is spoken of the Lord Christ, there is, I conceive, little doubt or question, to be made of it.

But that which followeth, in vers. 16, seemeth to be spoken of God the father, who in vers. 13, of this, 1. Tim. 6 is named the quickner of all things, who only hath immortality, &c. The Lord Christ, he had no immortality, the scriptures do not attribute that to him : he dyed, he suffered, according to the design of heaven : he redeemed and purchased the Church with his own blood, Acts. 20. 28. He was humbled to death, even the death of the Crosse, Phil. 2. 8. and was afterward advanced highly by God the father. It followeth dwelling in the light, which no man can approach unto, whom no man hath seen or saw : this seemeth to be spoken of God the father, and is true in him, and is not applicable to the Lord Christ, touching whom it is said, we saw his glory, in the glory of the only begotten son of the father, John. 1. 14. Holy Stephen he saw heaven opened, and Jesus standing at the right hand of God, Acts. 7. 55. Paul likewise saw him, and it is said, When he was in the clouds, every eye shall see him, Revelation. 1. 7. and I saw Christ : very high, and I saw the Lord Jesus Christ : namely, the Lord Jesus Christ.

But God the father, the great Jehovah, told *Moses* he could not see him, and in great condescension shewed him his back parts. He is the invisible God, Gal. 1. 15. The holy scripture tells us, that no man hath seen God [to wit the father] at any time, 1. Joh. 4. 12. 20. His brightness is so serene where he dwelleth, that no mortal, no created eye, is able to approach unto it, or to abide the beholding of it.

But the Lord Jesus Christ, who is the Image of the invisible God: as we have seen him, as before is said; so we shall see him, and behold him in his glory, and be with him for ever; as he made it his prayer unto his father, that it might be so; When he shall again appear, we shall then appear with him in glory: and as holy John saith, When he shall appear we shall be like him, for we shall see him as he is. Joh. 3. 2.

The close of that scripture seemeth to relate to God the father likewise, to whom be honour, and power everlasting, Amen: the great Omega. That is, and will be all in all.

Further, that of *Daniel* 7. Is of like consideration, vers. 9. like wife vers. 22. It speaketh of the ancient of days: God the father: very high things are spoken of him: that in vers. 13. One like the son of man; seemeth clearly to be meant of the Lord Jesus Christ. Much the same, seemeth that to be, in *Revi.* 20. 11. I saw a great white throne, and him that sat thereon, from whose face the earth and the heaven fled away, and there was found nowhere habitation: and I saw the dead, small, and great, stand before God. To wit, God the father. It seemeth to be spoken of him: but that which follows in that verse relating to the judgment, it is very likely to be meant of the Lord Christ, to whom all judgment is committed: all judgment is given to the son, by the father; and as *Peter* saith, 1. Pet. 1. 3. That he is ready to judge the quick, and the dead: all must appear before his tribunal, and be judged by him: this of judicature, to the end of time, is proper, relating in a tacit way to the Lord Christ. That in the second verse, seemeth to be of like consideration, and other scriptures, that I shall forbear to name: being of an interwoven way and manner of speaking, of the power and dominion of the father, and likewise of the son, the Lord Christ: I shall end here this, with that prophetic Psalm of the kingly prophet *David* in *Psal.* 72. speaking to his son *Solomon*, as the type: but the thing relating to a higher and greater *Solomon*, in the antitype, namely, the Lord Jesus Christ: very high, and great things are

spoken

spoken of in that *Psalm* concerning the kingdom of our Lord Christ how that in his days, as in vers. 7. The righteous shall flourish, and abundance of peace shall be, so long as the Moon endureth, vers. 8. he shall have dominion from sea to sea, and from the river to the ends of the earth. Then he speaketh of the submission of kings and of their bringing of gifts, saying, vers. 11. Yea, all kings shall fall down before him: all nations shall serve him: Then he speaketh of his great kindness to the poor and needy, and of how high esteem they shall be in his sight, and how he shall take care of them, and do for them; for which he shall be daily praised. Vers. 17. It is said, His name shall be continued for ever, his name shall endure as long as the sun, and men shall be blessed in him. And all nations shall call him blessed.

Great will be the glory of our Lord Christ in his kingdom; and when he shall come in his glory, and reign in his kingdom; of which there seemeth little doubt, but that this *Psalm* telleth of it: and blessed will they be, that shall enjoy their share therein.

But towards the end of the *Psalm*, the prophet seemeth to turn and address himself to the Author and giver of all this glory and blessedness, namely, God the father, with the which he closeth the *Psalm*: and in the two last verses, sayeth thus, Blessed be the Lord God, the God of Israel who only doth wondrous things; and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen. With the which he closes, as I shall also these essays; referring the whole to the serious consideration of the wise in heart.

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how that in his days, as in vers. 7. The righteous shall flourish, and a
plentifulness of peace shall be, so long as the Arkon endureth, vers. 8.
be shall first flourish from sea to sea, and then from the east of
the earth. Then he speaketh of the subduing of kings and of their
bringing of gifts, saying, vers. 14. Yet all kings shall do
prostration: all nations shall serve him: Then he speaketh of his
great kindness to the poor and needy, and of how high esteem they
shall be in his sight, and how he shall take care of them, and do for
them; for which he shall be highly praised, vers. 17. It is said, His
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sun, and men shall be blessed in him. And all nations shall call him ble-
sed.

Great will be the glory of our Lord Christ in his kingdom; and
when he shall come in his glory, and reign in his kingdom; of which
there is much little doubt, but that this Psalm treateth of it: and
blessed will they be, that shall enjoy their inheritance.

But towards the end of the Psalm, the prophet seemeth to turn
and address himself to the Author and giver of all this glory and
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Psalm: and in the two last verses, sayeth thus; Blessed be the Lord
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his glorious name for ever; and let the whole earth be filled with his glory.
Amen, and Amen. With the which he closes, as I shall also there
elapses; relating the whole to the serious consideration of the wise
in heart.

1. 1. 1.

A M Y S T E R Y

I. Shewed by holy *Paul*, That the Saints alive at the Coming of the Lord Christ shall not then die but be changed in a moment, in the twinkling of an eye.

II. Something treated of concerning that change; wherein it will consist; and the Standard or Measure of it.

III. That many of the great Prophecies in the Holy Scriptures, do eye that Time, and those Changed People and State, for their Great Fulfilling.

IV. Something held forth concerning the Restoration of all things, and the world to come, that shall take place when our Lord Christ shall come again.

V. Of the Great Happiness of that day, and the Flourishing Estate the Righteous shall then Enjoy: Proposed to consideration; With sundry other things occasionally Discussed.

By P. G. BARBONE.

Joh. 11. 26. And whosoever liveth and believeth in me [to wit, in Christ at his coming] shall never die; believest thou this?

Psa. 31. 19. O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast prepared for them that trust in thee, before the sons of men!

John 20. 29. Blessed are they that have not seen me, yet have believed.

Printed in the Year, 1673.

To the READER.

Thou hast here offered to thy view and consideration; that, which few
 haply have much minded; though it be a very great thing: a myster-
 ry, no less: and that, which it is likeliest will be found as a key that will help
 to open divers great prophecies and high sayings in the holy Scriptures,
 which some have been very ready to allegorize and put some notion of a
 spiritual meaning on them; as if that were all: whereby they have drawn
 a veil over them; rendering them another thing. This mystery, is relateable
 to the very time of the second coming of the Lord Christ; when those ser-
 vants of God, believing in Jesus, shall be changed, in a moment, without
 dying: they shall put off corruption and mortality; and put on incorruption,
 immortality, and everlasting life, and be changed into their former state
 as man was before his fall: and it is very likely, they will be the blessed in-
 habitants of the world to come: and such as shall inherit and dwell in the
 new earth. Consider of it, and what is offered about it; it may be very true,
 though thou dost not understand it: or as first reveal it. Remember how it
 was with the disciples of our Lord Christ, Luk. 18. 31. 34. our Lord told
 them, vers. 31. of what he was to suffer, and that all things that were writ-
 ten by the prophets concerning the son of man, should be fulfilled: and that
 at Jerusalem he should be spitefully dealt withall, &c. and delivered to the
 gentiles: as they did. vers. 34. it is said, they understood none of those
 things; & these sayings were hid from them: neither knew they the things
 that were spoken: in like manner, our Lord Christ, the Apostles, and pro-
 phets, have spoken and declared many things, concerning his coming again
 in power and great glory; and that every eye shall see him. They have spo-
 ken of very many great things that will contemporize and take place then
 and amongst them; in particular, this mystery shewed by the Apostle Paul,
 of the not aying of the servants of God, but being changed, whilst alive,
 and put into their former happy estate which was lost in Adam: but many
 of the servants of God, and followers of the Lord Christ, understand none
 of those things, and the saying is hid from them, and they know it not.
 Finally, it may be seen, for in this our day, and in particular concerning this
 mystery, this being changed whilst alive; in a moment. It is likely, as may
 be better resorted, and understood hereafter, and therefore I shall leave it
 to the giver of light and understanding, to give forth as he shall please.
 The day hasteneth: the time it draweth nigh; he that shall come, will
 come, and will not tarry. In the meantime, the just shall live by faith,
 Farewell.

P. G. B.



The Mystery of Not Dying, but being Changed whilest alive, Discussed. 1 Cor. 15. 51.

CHAP. I.

Something offered in a brief and general way touching the resurrection
of the dead, from that in 1 Cor. 15. from the 34. to the end of vers.
50. In order to the better taking knowledge of some other matter.

THE Apostle Paul, having mentioned a question, that some did
or might make, vers. 35. *How are the dead raised up? and with
what bodies do they come?* He, in an upbraiding manner, answereth
in an allusive way; to the sowing of grain in the earth, vers. 36. *Thou
fool, what which thou sowest, is not quickned, except it die, vers. 37.
And thou which thou sowest, thou sowest not that body which shall be, but
bare grain, &c.* [a grain sown becomes a stalk with ears, and
grain]: For vers. 38. *God giveth it a body, as it hath pleased him,
and to every seed [of this or that kind of grain] his own body [his
own in nature and kind: wheat, bringeth forth wheat; barley and
all kind of grain, their like. In vers. 39. the Apostle alludeth to
flesh: and mentions the several kinds, all not being the same;
there is one of men, another of beasts, another of fishes, another of birds:
then in vers. 40. He tells also of celestial bodies, and bodies ter-
restrial. And in vers. 41. he speaks of the difference that is between
the celestial bodies in glory: that there is a difference in degree,
and in the greatness of their glory; as in the sun, and the moon;
and how one star differs from another, in glory: and this he doth,
in an allusive way, to the matter in hand.*

In vers. 42. He applies that before spoken of, to the resurrection;
saying, *so also is the resurrection of the dead, it is sown in corruption,
it is raised in incorruption, &c.* And so according to that allusive way
of speaking of sowing: mans body is so sown in corruption, and
raised in incorruption: God giveth a body as he pleaseth, so as he
giveth to the grain. A body incorruptible, as is set forth in vers. 43.
*it is sown in dishonor, it is raised in glory: it is sown in weakness, it is
raised*

raised in power: it is sown a natural body, it is raised a spiritual body.
 There will be a difference betwixt what they are when sown, and
 what they will be when raised; in sundry considerations. In the lat-
 ter part of *vers. 44.* the Apostle doth positively assert, *that there is a*
natural body [such is the present condition of all the sons of Adam]
and there is a spiritual body; so will be the case and condition of all
 the just, hereafter, when they are raised again. He speaketh, as
 the holy Scriptures use to do, of things, that as yet are not, as if,
 at present, they were. There is a spiritual body: it will surely be so.
 What he means by spiritual body, the matter following, in *vers. 45.*
 doth shew; he confirms the differencing so, by what is written, saying,
and so it is written: the first man Adam was made a living soul, a living
man, Gen. 2. 7. God breathed into his nostrils the breath of life, & man be-
came a living soul. The last Adam, to wit, the Lord Christ, the prince
 of life, *Acts. 3. 15. He was made a quickning spirit*: being the first-
 fruits of those that rose from death. *vers. 46.* He shews that the na-
 tural state is first, the spiritual state is afterward. *vers. 47.* the first
 man is of the earth, earthly: Adam was formed of the dust of the
 earth: the second Adam, or man (the Lord Christ) from hea-
 ven. *vers. 48.* As is the earthly, such are they that are earthly: as was
 Adam, such are all his posteritie [as is the heavenly, such are they
 that are heavenly as is the Lord Christ, such will be all the just;
 they shall be like him. *1. Joh. 3. 2. Their vile bodies shall be changed,*
and made like unto his glorious body. Phil. 3. 21.
Vers. 49. The Apostle fully asserts it, *As we have born* [and do
 yet bear] *the Image of the earthly, we shall also bear the Image of the*
heavenly. The Apostle saith, *we shall*: not that we do bear it now;
 for our present state, is a state of regeneration: but our future con-
 dition, will be a state of glorification, which we shall then attain un-
 to: when Christ, who is our life, shall appear, then shall ye also appear
 with him in glory. *Col. 3. 4.*
Vers. 50. The Apostle hath another positive assertion, and a re-
 solve in the case: *this I say, brethren, that flesh, and blood, cannot*
inherit the kingdom of God. What he means by flesh, and blood; that
 which he saith further explains: *neither* [saith he] *doth corruption,*
nor incorruption; namely; man in his corrupt, unchanged estate:
 earthly Adam; he cannot inherit that incorrupt estate as to dwell in
 the new heaven, and the new earth, wherein shall dwell righteous
 men

ness; or righteous ones, only: so in *Rev. 21. 27.* *And there shall in no wise enter into it anything that defileth, &c.*

Man clothed with mortality, and corrupt flesh, and blood, cannot come there, or have any share or inheritance in that blessed state, of which holy Peter speaketh, *1. Pet. 1. 4.* *an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, to wit, such as are begotten again to a lively hope thereof, by the resurrection of Jesus Christ:* but must be first sown in weakness, before they come to be raised in glory; or else changed in a moment; without which, there is no coming there to inherit: earthly Adam, cannot, flesh and blood, so, cannot attain to that happy estate: though they should cry, *Lord, Lord, open to us,* it would be in vain.

This briefly premised concerning the resurrection; the better to give light, and make the ensuing matter more easily conceived of; it being of near affinity to it, namely, the mystrie of being changed, in *vers. 51.*

CH A P. II.

Containing a brief proposal of sundry things to consideration; touching the mystery of the living: then: not dying: but being changed: in a moment, at the coming of the Lord Jesus.

VERS. 51. *Behold, I shew you a mystery: we shall not all dye: but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, &c.* the matter is high and considerable; a mystery, or great secret, little known, or understood. He begins the declaring of it, with a, *behold:* which sets a mark on it, as some notable great thing: great secret, little known: which; *behold:* calls for the minding and consideration of, *I shew you:* I Paul; the Apostle of the gentiles. And he was a man, of much knowledge and understanding, in the great mysteries of the Gospel; and also of an infallible spirit. He hath declared, and shewed it; and none besides himself hath done it: and he hath done it, again, and again, and positively asserted it to us, *I shew you:* you gentiles; to whom he wrote his epistle. You the Church of *Corinth:* and all other the servants of the Lord Jesus: the thing shewed, is a mystery: that ye may know, understand, and believe it.

The Apostle proceeds to declare it : first, negatively : *we shall not all dye* : then positively he attests : *that we shall all be changed*. There is much considerable in both : the persons in both, in the which he includes himself. *We shall not* : and *we shall* : enquire may be made, who he means, by *we* ? it is very likely, he means the servants of God, believers in Jesus Christ, then alive in the body at the coming of the Lord Christ : those are the [*we*] that shall not dye : those are the [*we*] that shall all be changed. The prayer of the Lord Christ, will be answered then, and in them : *father I will, that those which thou hast given me, be with me where I am, that they may behold my glory, &c. Joh. 17. 24.* Not one related ; so ; shall fail of that great blessednes.

Death will have a great check, a great blow, then : and lose of his power, over the righteous ones, at that very time ; that moment, as the Apostle after expresses. Over the unrighteous, and unsaved people, and nations ; death may have power : not only in respect of killing their bodies ; which will be, till a little before the final judicature, or the second, and last session of judgement begins, *Rev. 20. 9.* but also in keeping under, or in the grave, the whole wicked, (all being then dead) until the time that session is begun ; who are then raised, to come thereunto to be judged, as in *Rev. 20. 11. 12. 13.* and at the end ; and as the conclusion thereof ; *death, and hell, or the grave ; shall be cast into the lake of fire*, never to have power or a being more, as in *vers. 14.* but as is said before, death hath no power over the righteous after that Christ our Lord is come ; it being said, in *Rev. 21. 4.* *There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things [to wit, The old heaven, and earth, with the dying and sorrow, &c. therein] are passed away* : which I conceive is to be understood, not only in respect of the saints that are raised at the coming of our Lord Christ ; that they shall not dye any more : as also the saints who were then changed ; that they shall not dye at all. [*But also in respect of the converted in that time, who if any alteration afterward pass upon their bodies ; it will, in all likelyhood, be a change, and shall not dye :*] it being said, as before, in respect of the righteous, *we shall not all dye : but we shall all be changed* : the not dying : but changing, of the saints that remain alive to the coming of the Lord Christ, being an eminent token and forerunner thereof.

Further, we may take knowledg, that in the holy scripture account :

count: that to sleep in the grave and to dye, are one, and the same: and so; to say, we shall not all sleep, and we shall not all dye, are terms equivalent, and do import one, and the same thing: see *Act. 13. 36.* David fell asleep, and was layd to his fathers, &c. them also which sleep in Jesus, will God bring with him, *1 Thes. 4. 14.* So *Dan. 12. 2.* Many that sleep in the dust of the earth, shall awake, &c. as to that of death or dying: see the many expressions: as here: in Adam all dye: death went over all: it is appointed to men once to dye, &c. *Heb. 9. 27.* Jacob went down into Egypt, and dyed, he, and our fathers, *Acts. 7. 15.* so, as his negation of the Apostle, leadeth to take knowledge of a very high case, wherein there is much of mystery: we shall not all dye; the restriction that is in this *all*, is only to the righteous, then living and remaining at the coming of the Lord Christ: this *all* relateth only to them: they are the *all that shall not dye but be all changed*, then: but none of the unrighteous shall be so.

At which time: death that had reigned so long over Adam, and all his posteritie: his power over the just, over the righteous, shall then be superseded: they shall be put into a condition out of his reach; having put off mortalitie and put on immortality and life everlasting. As every thing that hath a beginning; will have an end: so will death: and in order to the ceasing of his power over the righteous, and putting a stop to his universal reign; it will begin, then. So, as that appointment of death to all men, *Heb. 9. 22.* is to be understood: So: to wit, untill this time take place, this Mystery be actually opened, we shall not all dye; as it is said, when this corruptible, hath put on incorruption, and this mortal, hath put on immortality, and made this happy change; then it shall be; and also that Prophecy fulfilled, death is swallowed up in victory. *vers. 24. later part.*

By the way, we may take notice: who would have thought in a likely way that that Prophecy *Isa. 25. 8.* should reach so far as to that time? and to have its fulfilling then; so long after? who is there, that would have understood it so? had not the Apostle so declared it: that, then, death should be swallowed up in victory? we shall forbear to speak further to the first part of the mystery, namely, that we shall not all dye.

The second part, is: but we shall all be changed. All the just or righteous; then alive at the coming of the Lord Christ, shall be changed. It medleth not with the unjust: we shall be changed: the consideration of the change it self, and wherein it consists, we shall

refer to the Apostle his following description of it, and shall make some enquiry what other Scriptures speak of it, and witness to it : first, that in *1 Cor.* 3. 21. *who shall change* [to wit, the Lord Christ, shall at his coming from heaven, make that change] *our vile body* [or corrupt and sinfull body] *that is may fashioned like unto his* [to wit, pure, spotless, and incorrupt] *glorious body.* *Col.* 3. 4. *when Christ shall appear then shall we appear with him in glory: be like him, and see him as he is: as holy John saith,* *1. Joh.* 3. 2. *this change is wrought by a mighty hand of power, and working, whereby he, namely, the Lord Jesus, is able to subdue all things unto himself: put them under, and subject them: even sin, and death, and the grave, and all principality, and power; he is over them all; and he is able to do whatever he pleaseth: make this change so as is after declared: In the next place minde we, that in* *1. Thes.* 4. 15. 17. *This we say unto you by the word of the Lord, that we that are alive, and remain* [So] *unto the coming of the Lord: [implying, there will be such living then:] shall not prevent* [anticipate or get before] *them that are asleep,* to wit, in their graves: for as in *vers.* 16. *they shall be awakened with a shout; with the noise of the Arch-Angel and with the trump of God, and shall arise first.* These dead in Christ, they will rise first; that being their order. Then comes these changed ones; as it is said, *then shall we which are alive, and remain, be caught up together with them in the clouds, to meet the Lord in the aire.* It is premised, that they be first changed, in a moment before this conjunction and going together to meet the Lord, so: mounting up, like the Eagles with wings. *Isa.* 40. 41. *these waiters on the Lord Christ, shall be so renewed then: as to do, as is there said, this Prophecy seemeth to relate to that very time, and to have its fulfilling then. We shall: then: both the raised, and changed, together, meet the Lord, so: and be for ever with him. Blessed and happy souls indeed.*

Further the restoration of all things; spoken by all the holy prophets, *Isa.* 3. 21. it doth speak out fully, and in a more general way, this change, and the time of it also: man being the principal thing in that blessed restoration. The heavens, the earth, and the Creatures; they groine for it, *Rom.* 8. 19. 21. 22. they shall all share in this change, and shall be answered unto in their growing. *They shall all be changed, as a vesture folded up; and they, being old, shall be changed,* *Psal.* 102. 26. *and the new heaven, and the new earth, taking place,* *2 Pet.* 3. 13. *all things shall be changed and made new; as the*

the Angel said unto John, *Rev. 21. 5. behold, I make all things new* even as holy Paul said, *behold, I shew you a mystery; we shall not dye: but be changed.* The holy Apostle, *vers. 52.* doth very positively, the second time, assert it: *we shall all be changed: as it is fully asserted by him: so, it is necessary to be fully believed by us.*

That which yet further we may minde about this change; whither as a part of the mystery, or as an appendix, or a relate to it, I shall not essay to determine. That, we may take notice of, is; how sudden and transcient it will be: *in a moment, in the twinkling of an eye: very sudden, and expeditious.* will this change be. The coming of the son of man: and this as an attendant thereof; will be like the lightning, that is very quick, and transcient, *Math. 24. 27.* sudden, in the shining from the East, to the West; over, in a moment of time: as sudden, as a thought: and while they begin to think: it will be over: in a moment, in the twinkling of an eye, it will be over, and done. A very great work; in a very little time; done, and brought to pass, by a mighty and wonderful workman, the Lord Christ, that is able to do all things: it is beyond our reason and thoughts, but not our faith. What our Lord Christ sayd to *Thomas*, may here be said in this matter: *blessed are they, that though their reason cannot reach it, nor their thoughts comprehend it; yet their faith believes it, because it is written: so: in a moment, in the twinkling of an eye, in the least of time, very transcient, will this changing be, And we shall be changed.*

Then lastly, as relating to the time, when: said, to be at the last trumpet: for *the trumpet shall sound, and the dead shall be raised up incorruptible;* of which, in order to To the dead, raised, something hath been said before: and at that very juncture of time, shall the living be changed. This saying of the Apostle: *at the last trumpet;* is considerable. Whither it be the last, of the seven trumpets: (it's very likely, nor some other: this rising, and changing, we are now treating of, seems to contemporize (in time) with the time of our Lord Christ his coming, *Mat. 24. 31.* when that scripture, *Rev. 11. 15. the kingdoms of this world, shall become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever,* will have it's through fulfilling, he then having fully taken to himself his great power and reign: for which there will be so great thanks-giving, as in *vers. 17. we give thee thanks, O Lord, God almighty, &c. because thou hast taken to thee thy great power, and hast reigned.*

C H A P. III.

Containing the proposal of some things by way of essay, from vers. 53. and 54. concerning the Apostles further making out the matter wherein this mystery consists : with the manner of the effecting of it.

THe holy Apostle, *vers. 53. 54.* further to shew the matter, and contents of the mystery, of *not dying*, but *being changed* : he likewise sheweth the way, and manner of it : saying, *this corruptible, must put on incorruption, and this mortal, must put on immortalitie* : wherein the matter, and likewise the manner, is held forth : of which, we shall dilate a little. And first, for the matter. It is, by being freed, or rid of corruption, defilement, and all pollution : and, by being put into a state of perfect rectitude and uprightness : and this, beyond the highest degree of mortification, that is to be attained unto here. And on the other part, an attayner of holiness, purity, and cleanness from sin : an estate, beyond the highest attainner of sanctification, that the happy estate of regeneration is attended withall, in the polluted world, in this polluted state. We shall in this change, be quite rid of sin, and defilement, and of sinning any more : then. That which holy *John* sayth of those that are the sons of God, in the blessed estate of regeneration, such as are born of God : *that they cannot sin, because they are born of God* (true only in a sense or consideration) will then in the highest sense, and degree, be made good. And it might be said, they cannot sin, because they are so changed, and have put off corruption, and put on incorruption, holyness, and purity : the seed of sin and corruption being quite put away, and they in their persons washed from it in the blood of the lamb. *Rev. 1. 5. Rev. 7. 14.* then : with that change : the mystery of God will be fully finished, to wit, that of full redemption of the body, the whole man, waiced for by those that have the first fruits, (or earnest) of the spirit, *Rom. 8. 23.* it will then, be enjoyed, *the bodies of the just, and saved people, will be changed, and made like the pure, and spotless body of the Lord Christ, Phil. 3. 21.* what they lost in *Adam*, this change, will restore to the just, with very many, and great advantages, for it will be a restoration, as well as a change, or a restoration in the change, very much for the better. And not like that, which attended *Adam* in paradise, which was so much

much for the worse. This change, will not only have rectitude, and purity restored, but also a state of stability therein : together with immortality, and that which is the effect, following, namely, everlasting life, Life for evermore.

This is one of the great things in this change : from a state of sin, defilement, and corruption, to a state of purity, holyness and innocency : so : as (being wholly pure) to be capable to see God ; as is promised to the pure in heart, *Math. 5. 8.* and to see the Lord Christ, as he is, in his glory : and also to be for ever with him, *1. Joh. 3. 2.* *1. Thes. 4. 17.*

The second thing in this change, is immortalitie, that put on : and mortality, that put off. This dying body which is dying dayly, as we are carrying it about with us, shall then be put into a state and condition of immortality, so as not to dye at all, but to live for ever ; to have a life eternal, a life everlasting, instead of a life of seventy years, or the like, as the posteritie of *Adam* have had, and hath been counted a blessing from God, *Psal. 91. 16.*

But this change, will put men into a state of freedom from sin ; the cause ; and death, the effect : as for sin, and iniquity, that prophecy, *Jer. 50. 20.* will then be thoroughly fulfilled : at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found : for I will pardon them whom I reserve : these changed ones, in a moment ; which is something like that, *Zech. 3. 9.* And I will remove the iniquity of that land on one day : which things have never been made good : these prophecies were never fulfilled as yet : and though they may in a great measure have their fulfilling before, yet are they never likely to be fully, and thoroughly fulfilled, till that day ; when sin and corruption shall be taken away, put off, and death swallowed up in victory, and be no more ; and Mortality swallowed up of life ; to wit, life everlasting ; *2. Cor. 5. 4.* so as death and Mortality will, then, be no more among the righteous, and saved ones ; who, then, will be changed, and put into an estate, as neither to sin, nor to dye. And if any should think, they had attained to a state of freedom from sin, here in this world, before that day ; if they could assure themselves, or others, of a like freedom from death, and the grave, it were something ; otherwise, that of holy *John*, *1. Joh. 1. 8.* If we say that we have no sin, we deceive our selves and the truth is not in us, compared with *Prov. 20. 9.* will

will take place : but then ; at that happy time, they shall be freed ; by being changed, and by putting off corruption, and mortality, and be put into that blessed estate of freedom, and glorious liberty of the sons of God.

And the grace of the new testament, or covenant confirmed by the blood of the Lord Jesus, the blessed mediator, and advocate thereof ; shall, in the highest degree be enjoyed by them ; then : and therefore : as God, being their God, in a gracious wise, and they his people, he shall keep them in that blessed estate, for ever, and they shall not depart from him any more for ever. *Jer. 32. 40.* but shall enjoy everlasting life, in the enjoyment of happiness and felicity, and freedom from all sorrow and misery whatever : the blessed fruits of that happy change, into immortality, and everlasting life.

Now for the manner of this change : it is held forth in a way of putting off, and putting on ; a borrowed way of speaking : *this corruptible*, this mortal, must put off and put on ; to wit, they must be freed ; quite rid of sin, corruption, and mortalitie ; and made pure, incorrupt and immortal : and this, by putting off, and putting on, as men put off, and put on raiment, change their clothing, put off, filthy, and torn, or old rayment ; they put it off, put it away, lay it by, and put on clean sound and good clothing, new, and fresh ; so is this putting off and putting on, here. A plain and known thing alluded unto, a usual, and known thing, for the manner ; so, *this corruptible must put on incorruption ; and this mortal put on immortality*, having put corruption and mortalitie away, and laid them by.

Further, take we notice of that, of the prophet *Zachary, Zech. 3.* It is spoken of *Joshua*, haply as a Type of the thing in hand, or it may be a prophecy-eyeing of it, to wit, the change : however the manner is much the same : *Joshua was cloathed with filthy garments, and stood before the Angel* : the Angel bids those that stood by, *to take away his filthy garments from him* (as the garments of corruption shall be taken from the righteous) and to him, he said, *behold, I have caused thine iniquities to pass from thee* (as shall then, the corruption ; and sin, and also mortality, passe away from the righteous) : and it is spoken, with a *behold*. In the one, and in the other. A thing, rare, and considerable : *behold, I shew you a mystery : behold, I have caused thine iniquity to depart. Joshua, his filthy garments, shall be taken away.* As the changed, shall put off their garments of corruption, and mortality : and shall put on garments, that are pure, incorrupt, or spotless,

less, and immortalitie also, and eternal life. There is something declared, *vers. 2.* very high and marvelous; to wit, *I will cause the iniquitie of that land* [the land of Canaan, Israels possession] *to remove in one day.* Never yet done: and though much of it may be done before, yet is it not likely to be so fully and throughly to be done, till that day of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, *Acts. 3. 21.* and the time of the glorious manifestation of the sons of God; which the creature groans for, *Rom. 8. 19.* when the Lord Jehovah shall bring forth [again] his servants, the branch: this will then be fully performed; and then (according to his promise) we shall have a new heaven and a new earth, wherein shall dwell righteousness, *2. Pet. 3. 13.* In the which, iniquity will not be found.

In *2. Cor. 5.* The like we may finde, not only something of the matter before treated of: but of the manner: we know (saith the Apostle) that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands. &c. If our mortal bodies dye, and perish; we have better provided, we shall have such hereafter. And therefore, as in *vers. 2.* we groane earnestly, desiring to be clothed upon, with our house which is from heaven, with more pure, incorruptible, and immortal clothing: with glory, and honour, and immortality, and life eternal, *Rom. 2. 7.* the condition then: will not be righteousness imputed; as now: but righteousness in us; perfect rectitude in our own persons; we shall be like the Lord Christ. The attainer then: it will be sure; beyond that of the attainer in the state of regeneration: and that of imputation, it is likely, will cease.

The clothing, with our house from heaven, as it will be very pure, so it will be lasting, and durable; and therefore we groan (or desire) to be clothed with it, to be, in that state, that condition. *vers. 3.* if so be, that being [so] clothed with it, we shall not be found naked, as Adam and Eve were, when they had sinned, eating the forbidden fruit; they were stripped of that clothing of the Image of God, righteousness, and holyness, in the which they were made, *Gen. 1. 27.* It is said, they were naked: sin, and shame entered together, Adam made garments of figtree leaves because of shame, and being naked: as, in like manner, his posterity have done, and yet do; make garments upon that account. In *vers. 4.* the holy Apostle speaks further, we groan, being burdened, [with our heavy clothing

thing, of sin, corruption, and mortality [not for that we would be unclothed] namely, dye, and be dissolved: that, the Apostle denyeth to be the tendency of the creature, or man: such as have the first fruits of the spirit, to groan, for death, or dying; it being as an instinct in every creature, as well as man, to preserve life by all means whatever they can attain: death, is an enemy to life, and is, as an enemy, shunned. That's a rare case and a kindly spirit indeed, that is so disposed, as to desire to be unclothed, so: which the Apostle denies; not that we would be unclothed, but be clothed upon with a better clothing, to be changed for a better and a more durable clothing, incorruption, immortality, and life eternal, when and where, we shall not be found naked, that is, the tendency and earnest desire which the servants of God goes out after, and the creatures also.

Vers. 54. of this 1. Cor. 15. the Apostle adds further, when this corruptible, hath put on incorruption, and this mortal, hath put on immortality [as it will at the time of the raising, and changing of the servants of God] then will be brought to passe [accomplished, and done fully] what which is written [Isay 25. 8.] death is swallowed up in victorie; as mortalitie; shall likewise be of life, to wit, life everlasting, compared 2. Cor. 13. 4. Then the conquest and victory over death, will be brought to passe, and the righteous freed from being under his dominion any more, for ever: for then, they can dye no more: but be immortal, and live for evermore.

There are very many great things, as well as this victory over death, that do attend this time: very many great, and high prophecies contained in the scriptures, relating to that time, will, then, be fulfilled and made good: of which, something shall be said hereafter: yea, many of the prophecies of holy *Isaiah*, little minded or understood in this day: will, then, be brought to passe, and made good, seem they never so strange. It was so, at our Lord his first coming, as the holy scriptures do hold out unto us, as *Mat. 1. 22. Mat. 2. 17. Mark. 4. 14. Luke. 24. 44.* with very many the like, which I shall forbear to set down. That of *Luke*, is the saying of our Lord Christ, very full: that all things that are written concerning me, in the law of Moses, and in the prophets, and in the Psalms, must be fulfilled: not one jot, or tittle of the word of prophecy, as to things relating to the Lord Christ, and his kingdom: but it must all be fulfilled. As it was in relation to his first coming: so it will be also

also as to his second coming; when he shall come in power and glory: seem the things never so strange, or unlikely; the power and faithfulness of the Lord *Jehovah*, whose word it is, will make them good: of which, more hereafter. But for a close, take we knowledge of one place more in holy *Isaiah*, because it is of like tone with what we have treated of, concerning clothing, and garments; and putting on, and off.

Isa 52. 1. Awake, awake, put on thy strength O Zion, put on thy beautiful garments, O Jerusalem, &c. It seems, as to the last, and full fulfilling of it, to look at this blessed state, and day, we are treating of, when the marriage of the Lamb is come, and the bride, the Lamb's wife, is made ready. *Rev. 19. 7.* Likewise, that of *Isa. 60. 1. Arise, and shine, for thy light is come, and the glory of the Lord is risen upon thee.* All of like tendency and import: all propheticall, and eyeing a time, not yet come: and though it may, in a great measure, have its fulfilling before, and more especially, when the *Jews* are returned to their own land, and converted: yet no time so likely to have its full fulfilling, as then: when the Lord Christ shall come again: and the dead, in him, raised, and live again: and the then living saints, changed, in a moment; corruption, and all defilement, done away: and glory and honour, purity and holyness, immortality, and eternal life, put on: with beautiful and precious clothing. For *Zion* shall then put on her beautiful garments, and shall shine very gloriously indeed; being so richly adorned, as a bride prepared for the bridegroom the Lord Jesus; rich, and pure clothing then: without spot or wrinkle: and that will be found true, eminently, to the very life: *1 John 3. 2. All that are of the truth, shall have fellowship with him, and his brethren, and shall see his glory, and shall be like him, and shall see his father, and shall be with him, and shall be glorified with him.*

And then also will it be, that the Lord Christ will present the Church [the bride, the Lamb's wife: the *New Jerusalem*] to himself, a glorious Church, not having spot, or wrinkle, or any such thing: but holy, and without blemish: *Ephes. 5. 27. He*: namely, the Church, is accepted in the beloved, now: and fair and precious, as being clothed with his purity and righteousness. All: now, in the state of regeneration, and living by faith: is by imputation of his righteousness: and as we are in him; the reckoning and account stands good, on the behalf of the servants of God: but then, that pure white linen, said, to be the righteousness of the saints: their own: is given unto them for their clothing, at their ransoming, and

dragging. Rev. 19. 8. It was granted to the lamb's wife, that she should be arrayed in fine linne, clean and white: for so is it sayd, the fine linnen, is the righteousness of saints: they shall be like him when he appears. Their bodies, that were vile, shall be made like his glorious body: very glorious, and shining: upon the whole, we may well say, with the spirit, and the bride: O come, Lord Jesus, come quickly.

CHAP. IV.

Containing something further, in a general way proposed, concerning the mystery, of all not dying: but being changed: in a moment. In which; some things near relating to it, with some scriptures of like tendency are discussed, in way of essay.

The holy Apostle Peter, tells us, *1. Pet. 2. 20. 21.* of a very happy time: a time of refreshing, from the presence of the Lord: when God the father, shall send Jesus Christ, our Lord: he, that before, was preacher unto them, that came in his humiliation, dyed for our sins, rose again, for our justification, ascended into heaven, and is at the right hand of God, in glory: whom, the heavens must contain (be the place of his stay, and abode) till then: namely, till that time of refreshing come: and the time of the restitution, or restoration, of all things: that God hath spoken, by the mouth of all his holy Prophets, since the world began. This scripture importeth in the tendency of it, with that of *Rom. 8. 23.* being for matter and time much the same. As in like manner, this; of the changing, in a moment, the desire and groaning of the creature, as well as the servants of God, that have the first fruits of the spirit, as the earnest of it, (to wit, that happy day) when they shall possess it; even their inheritance prepared for them. *1. Pet. 1. 4.*

This groaning, and desire, after restoration, this desire of freedom, and the liberty of the sons of God: seemeth to imply, a former happy estate, and condition, which they would be at, and enjoy again; to wit, that, which Adam was created in. He was created in the image of God, a perfect man, in perfect freedom; from sin, sorrow, miserie, and death: in full felicity: he sinned, he fell: lost his happy condition: and in him; all his posterity, and the creatures also: as

this:

this: they groan under, and desire to be rid of: so shall they according to their expectation, be restored to their former estate, with some addition of blessedness: at that day of restoration, forementioned.

Two ways, this is attained unto, as the holy scriptures do hold out unto us; the one, is by dying; and after lying a time in the grave: rising again, or being raised out of the prison of the grave, at the sounding of the trumpet of God: when they shall, hear, awake, and rise.

The other way is, by not dying, but being changed, in a moment, at the very same time, the dead are raised. This change: is a mystery: a secret: not much taken notice of. These; both; at the same time, at the coming and appearing of the Lord Christ: will be raised, and changed, and caught up together in the clouds, to meet him in the air [not then to go up to heaven with him, but to attend him in his coming to the earth] and so will be ever after, with him. 1.

Thos. 4. 17.

These shall not prevent one another, by getting before one, the other: the raised, shall not so do, by the changed; nor shall they be occasioned to stay for them: for they shall be changed, in a moment, in the twinkling of an eye, and caught up together, Very sierce, and spiritfule, shall they be, then. This change, or being changed: is a great thing indeed.

The change of regeneration: or being born again: which *Moo* made so strange, and impossible a matter to be effected: to be born again, to put off the old man, with the affections and lusts; and to put on the new man, *Ephes. 4. 22. 24. Col. 3. 8. 9. 10.* The new man, being after God, created in righteousness, and true holiness. It's a being quite another person. A very great change, that hath much of mystery in it. But the changing is a higher mystery, a greater thing: the putting off sin, and corruption, and mortality; at once, in a moment, in the twinkling of an eye.

That, of regeneration, when begun by the spirit of Christ: it is carried on, and advanced, in a gradual way: by the exercise of mortification, and sanctification; and by fresh supplies of the spirit of Christ, while we are in this world: till death, or this change, take place.

As we may, by that before, take some notice of this change: so we may also, of the near affinity it hath, with the resurrection of the

the just; and how in sundry things, they concur and agree together, in order to the righteous and saved people: who then, shall the one, be raised, the other, changed, at the same time, together. They shall both be rid, and freed of corruption, and mortality, together. They shall both be caught up together, to meet the Lord in the air: they shall be with the Lord Christ, together: they shall enjoy, glory, and honor, and eternal life, together: and the blessedness of that happy day, for ever.

The unjust, and wicked sinners, they shall not share at all, in the glory, and blessedness, of that happy day; for as they shall not rise: then: that not being their order, or time of rising: so such of them, as are then living, shall not be changed, then, but shall be left in their old clothing of corruption, and mortality, they shall have no share, or be concerned, in the blessedness of this mystery, of being changed: so: for then: that of our Lord Christ, *Math. 24. 40. Luk. 17. 34. 35. 36.* will be made good, and fulfilled: at the coming of the son of man: then: two shall be in the field: the one, shall be taken, the other left. Two women shall be grinding together, at the Mill: one shall be taken, the other left. The evangelist, *Luke*, holds it forth more largely, thus, I tell you, in that night, there shall be two men in one bed, the one shall be taken, the other shall be left. And as it follows, *Two grinding at the Mill: and two in the field, so taken, and left. Vers. 37.* Our Lord is asked; where, *Lord?* and he tells them in a dark borrowed way of speaking; saying, wheresoever the body [or, carcase, *Math. 24. 28.*] is, thither will the Eagles be gathered together. As if he had said, where I am, thither shall mine, to wit, the raised, and changed saints, be gathered together. Consider the demand: where, *Lord?* not where those, to taken, and left, shall be, then: when they are to taken, and left: that our Lord declared plainly: in the field, and in the bed: but where those, that are taken away, should be, when they were to taken, from their companions, in the field, and in the bed? they should be taken, and brought to the Lord Christ, to meet him in the air. This: that in *Math. 24. 31.* comp. with *vers. 27. 28.* seemeth very fully to hold forth.

When the Lord Christ shall come in the clouds of heaven, in power, and great glory, *vers. 31.* He shall send his Angels, with a great sound of trumpet: at which sound, those: dead: shall awake; and arise: and those: living: shall be changed; in a moment. The trum-

pet shall sound, and the dead, raised, and we shall be changed. 1 Cor. 15. 52. the place we are treating of. So. 1. Thes. 4. 16. with the trumpet of God. And as it followeth; he shall send his Angels; and they shall gather his elect, [to wit, those, so raised and changed] from the four windes: from one end of heaven, to the other. A great thing; a wonderful gathering! this will be, at his coming: very sudden, and transperent: as the lightning shining from the east, to the west: let this be considered, with the answer of our Lord, in Luke: and then we may perceive, what those words, both there and here, do mean; and what was the intent of our Lord in them: namely, where the carcase, or body, is, thither will the Eagles be gathered together. The raised, and changed: shall: then: as Eagles, mount up together, to meet the Lord in the Aire, 1 Thes. 4. 17. then: shall that prophecy of holy *Isaiah*, be fully made good and fulfilled, which, it is very likely, eyeth that day. *Isa.* 40. 31. they that wait upon the Lord, shall renew their strength: they shall mount up with wings as Eagles, &c. as Eagles mount up: so, shall these: ~~that~~ raised and changed: and changed do then: according to the very letter: there needs no allegory in the matter. The servants of God, shall be very agile, aierie: and spritful; and as the Eagles; shall mount up; so, to meet the Lord Christ. Then: will be the difference, between the righteous, and the wicked, of which the prophet *Malachi* speaketh. *Mal.* 3. 18. be greatly made manifest, and clear to be known, Between the righteous, and the wicked: when, the, one, shall be taken, and the other left: when, one, shall be changed, and the other, left: in their corrupt and mortal state and condition.

There are many great things, that will be attendants of this change. As the change will be very great, and misterious, so, will be the things that will concur, and go along with it: such as we mentioned, when we treated of the resurrection: as the attendants of that: the same, in like manner will be at this change: we shall forbear to mention them here, having done it then.

This change, it will be accompanied with another, even the change of all things: which God hath spoken, by the mouth of all his holy prophets, since the world began, *Acts.* 3. 21. they will be restored into their former good condition: renewed, refined, and made new. A new heaven, new earth, as it is said, *Psal.* 102. 26. as a vestment, shalt thou change them, and they shall be changed: All shall be changed and made new as at the first making *Rev.* 21. 5. Behold I make all things

new:

new. A blessed state, like that of paradise; if not higher: this world, shall end, and cease; and with the change, the world to come, shall begin, and take place of which we shall treat a little.

CHAP. V.

Containing something proposed to consideration, touching the world to come; as being much the same, with the New heaven and the New earth, spoken of in the Holy Scriptures; and that it will contemporize, in time, with that, and other great things that will take place at the Coming of our Lord Christ.

The holy scriptures declare, *Heb.* 1. 2. that God by Jesus Christ, made the worlds; and by faith, we understand, and believe, *Heb.* 11. 3. By faith we understand the worlds were framed, &c. the scriptures make mention of three worlds: the old world, which began with the creation, and continued to the flood; and then perished and ended. So *Peter* tells us, *2. Pet.* 3. 6. This present world, so called in scripture, and may be so called still; it took place with the ceasing of the flood, and was peopled by *Noah*, and his sons: and it continued and doth yet continue, is grown old and is reserved (being grown old) unto fire, and the great burning to come, *vers.* 10. at the day of judgment, and perdition of ungodly men. The day of the Lord will come, *vers.* 12. and then will be the dissolution and end of this present world. The Apostle expresseth it, by the heaven and the earth that are now, *vers.* 7. As the same thing: to wit, this world, this present evil world. There is in the third place, the world to come, which will begin with the end or ceasing of this present world, of which the holy scripture speaks very often, so frequent, as I shall forbear quotations. When that end cometh, which will be with the burning spoken of: then will begin the world to come of which we are now treating; and shall mention a few places, *Math.* 12. 32. *Mark.* 10. 30. *Luk.* 18. 30. *Ephes.* 1. 21. *Heb.* 2. 5. of which we may take notice hereafter: the time when; and how; this will contemporize with other great things that will take place likewise, then, to wit, at the coming of the Lord Christ, in power and great glory: to them that look for him the second time; he will then appear, *Heb.* 9. 28. This third world, this world to come;

come; it will then begin. In the which the Lord Christ will fully take unto himself his great power, and will reign very gloriously: the dominion, power, and sovereignty, will rest in him, and he will then appear on earth, as king of kings, and Lord of Lords, as *Tim. 6. 15.*

Then, in the world to come, he will delegate power as he pleaseth: to one to be ruler over five cities: and to another to be ruler over ten cities: they shall rule under him: yea: then will they rule with him, and that be made good in *Rev. 5. 10.* *And hast made us kings and Priests unto our God, and we shall reign on the earth.* It is not said, in heaven; For the world to come, it will be here below on earth and not in heaven, above.

This world to come, it will not be subjected under the power of the Angels; the scripture expressly tells us so, *Heb. 2. 5.* as the others were: but it will be under the power of the Lord Christ and the saints. Then their noble rulers will be of themselves, and from among themselves, *Jer. 30. 21.* This, and much more that might be mentioned: seemeth very plainly to speak forth, that, that the new heaven and the new earth, wherein shall dwell righteousness, and the world to come; are much the same, and there is very little if any difference at all; both, beginning and taking place together at the coming of the Lord Christ; and, both concurring in time, with the resurrection of the just: and the changing in a moment, the then living servants of God; and other great things, that will be the attendants of that happy day.

Then, will these so raised, and changed, be caught up together, to meet the Lord; and they will be for ever with him in the world to come, and never severed from him any more. When the wicked shall be put from him, and bid depart. When the righteous shall enjoy great blessednes and felicity: then according to that, which is a righteous thing with God: the wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: even when he shall be glorified in his saints, and admired in all them that believe. *2. Thes. 1. 6. 9. 10.* In the world to come, where in the righteous will be so happy and blessed, and the wicked so unhappy and accursed, we may a little take notice, what the world sayeth; and we may begin with that of our Lord, *Matth. 12. 31. 32.* where he tells us, that blasphemy against the holy Ghost, it shall not be forgiven, neither in this world, nor in that which is come.

flesh-wicked sinners as despite the spirit of grace, here, in this world : they shall not be forgiven : there is no more sacrifice for them. Such wicked sinners, as shall blaspheme the spirit, and being under wrath and punishment, blaspheme the God of heaven whose judgments are all just : they shall not be forgiven then : in the world to come. The evangelist *Mark* chap. 10. 30. He declareth the great reward the loofers for Christ sake here, shall receive : then : in the world to come : as they shall also in this present world : in the world to come, they shall have everlasting life. they shall have it, with all the good things, and great happiness that attend that life. The evangelist *Luke*, he tells us the same, *Luk*. 18. 30. The Lord Christ, will be high : then : his name highly advanced in the world to come : where he will set up his kingdom, and reign, fully : even, here, below on earth : in the new earth, among the righteous, who shall also reign with him then : and there : as it is written, *Rev*. 5. 10. *And hath made us unto our God, Kings, and Priests, and we shall reign on the earth.* And : this : when the wicked, and unfaved of the nations shall be sent away, and bid depart to their doleful places of abroad, *Mat*. 25. 41. 46.

That will be made good, in the world to come : which is mentioned by our Lord, in the parable, concerning *Dives*, and *Lazarus*, *Luk*. 16. 19. 20. 21. 25. The wicked (for the most part) with *Dives*, have their good things in this world ; and the righteous with poor *Lazarus* : they have affliction and sorrow, evil things, but then in the world to come, it will be otherwise : the righteous will have the good things, the blessedness and the felicity ; and the wicked will have then in the world to come the evil things ; as it is sayd, *for, now and whilst thou art in thy life time, received thy good things, and likewise Lazarus, evil things ; now he is comforted, and thou art tormented.*

The world to come, where the righteous shall receive and enjoy everlasting life : it will not be in heaven above, but it will be here below on earth as the other world. The old world was so, and so is this present world, and so will be the world to come : in the earth, in the new earth : where our Lord Christ will be with his saints : when he cometh the second time from heaven, where he now is and will be till the times of restitution or restoration of all things : *Act*. 3. 20. 21. and the new heavens and earth take place, and all things made new : when, and where, our Lord Christ will be with his saints.

saints, reigning with them a thousand years, *Rev. 20. 4. 6.* The new Jerusalem, will come down from heaven, then : and the tabernacle of God [as of old] will be with men (where men will dwell then :) and God himself will be with them, and be their God, *Rev. 21. 2. 3.* and shall afterward be with him, in the second, and last great session of judgment, concluding their judging of wicked men, and be judging of Angels. *Rev. 20. 1. 12. 13. 2. Pet. 2. 9. Jud. ver. 6. 1 Cor. 6. 2. 3.* as is mentioned before. All this, and very much more, that might be set forth, will be in the world to come.

To understand as some do, that by the world to come ; is meant heaven above ; sayd in holy scripture, to be the residence of the great Jehovah : seemeth to be a miss-understanding, and a wrong applying of it ; and the scriptures in all things relating to the world to come. To cry, heaven, heaven, as some seem to do, in all cases and concerns relating to the world to come ; as when men dye and are no more here in this world ; it seemeth very much to dazel and darken the right understanding of the scriptures, in order to those blessed promises and prophecys that relate to the future happy condition of the servants of God in the world to come : and to be the means of raising an Idea or unknown thing in the mindes of men : as if in the world to come, men should be Angels or little deities : and not men and women ; as was *Adam*, and *Eve*, and as many should have been if he had continued in his first estate, and as men they will be and so converse together in the habitable world to come.

To make all future things in order to the happyness and blessedness of men in the world to come, or new earth, then to be either in heaven or hell, and so to be meant ; especially taken properly and restrictively so : seemeth to be far from the drift and intent of the scriptures : rendring many things in them declared insignificant, which do well agree with the habitable world to come : but not with heaven properly so understood.

The world to come, of which we have been speaking : it will be new peopled with the raised and changed saints : wherein *Israel*, the seed of *Abraham*, a nation born in one day : will have the preeminence, being Gods nation : and the gentile saved nations, shall walk in their light, to wit, the light of the new Jerusalem, *Rev. 21. 24.* And then : will that be fully fulfilled, in *Rev. 11. 26.* And so all *Israel* shall be saved, as it is written, *there shall come out of Sion, to Sion. 59. 20.*] *Sion* the destroyer, and shall turn away ungodliness from

Jacob: a great number 1. of which we shall speak after.

Then: in the world to come: when the saints shall be so changed at the coming of our Lord Christ; will those prophecies be fully fulfilled, *Jer. 50. 20. In those dayes, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, &c.* and that also. *Zech. 3. 9. And I will remove the iniquity of that land in one day, sayth the Lord:* both in the one, and the other; which, it is likely, will not so fully be in this world: but must be, in the world to come.

CHAP. VI.

Containing the proposing of some things to consideration, touching the difference, and distinctions, that will be, between the raised saints, and the changed; (though in many things the same) in a likely way, at the coming of our Lord Christ, in the world to come: and that the resurrection, and this changing, are not the same, but two distinct things.

THe mystery shewed by the Apostle, touching the not dying, of the living saints, at the coming of our Lord Christ, but then changed in a moment, seemeth to be a very great thing; and to differ much from that, of the resurrection from the dead: and likewise, that there will be a difference, betwixt the raised, and the changed; though in many things, the raised, and those so changed, will be alike, and the same; which will the easier appear if we shall consider the state of man in paradise at his first creating; which seemeth, to be the very Image, and figure, of the state and condition the living saints shall then be changed into, in a moment, in the twinkling of an eye: with some blessed additions of stabilitie, immortality, and everlasting life.

This mystery, of not dying; but being, so changed, seemeth very much veiled and little minded; but as the same with the resurrection of the dead; which the holy Apostle speaketh of as another distinct thing: *behold, I shew you a mystery:* after he had spoken largely of the resurrection.

As there will be much of likeness and oneness between the raised and changed, so there will be much of difference, as may be gathered

gathered from what the Apostle hath declared; and it is likely much of the mystery lyeth in that: *I shew you, [sayth the Apostle] a mystery: we shall not all dye but be changed in a moment;* of which we shall make inquirie. And first, of that, wherein the raised and the changed; will be the same, in their joynt attainers and enjoyments: and after we shall propose wherein they will differ.

1. They will agree, and be joyntly the same; in the time of their rising and changing together: at the appearing of the Lord, at the sounding of the trumpet of God, the dead will then be raised, and the living changed in a moment.

2. *They shall be caught up, together in the clouds; and shall meet the Lord Christ together in the Air;* being capacitated so to do.

3. *They shall be with the Lord Christ,* together, and never severed from him any more.

4. *They shall be both rid of corruption and mortalitie, and shall be clothed with incorruption and immortality and life everlasting.*

5. They shall both enjoy the world to come, and the happyness of it; dwell in the new earth, live and reign with the Lord Christ, then and there for a thousand years; and afterwards *(shall be with him, the whole time, whilest the second, and last session of judgement is passing.*

6. They shall, both; enjoy the great blessedness, of that happy day: and the good things which God hath prepared for them that love him; and wait for the Saviour. Which good things: *the eye hath not seen, nor the ear heard, neither hath it entred into the heart of man to conceive, 1. Cor. 2. 9.*

7. They will: both: be without pain, sorrow, or miserie: and *tears, will be wiped from their faces,* and death, shall not meddle with them any more.

8. And to add no more, *they shall both enjoy the grace of the new covenant or testament: God to be their God and they his people,* in an eminent manner, then: and the grace of the new covenant, to keep them in that blessed condition for evermore.

These raised and changed, so, although in many things they agree, and be the same in their attainers and enjoyments; yet they differ in some things, and that very considerable; and are not one and the same in all things; as the mystery which the Apostle shews: which he declares with a *behold*, after his treating of the resurrection, and raising of them from death, something plainly doth imple: *behold,*

I shew you a mystery, we shall not all dye, but be changed; and that alive, or living: which we may take notice of in the first place. The different way of attaining that happy estate and great enjoyments in the world to come; it is by dying and lying in the grave and rising again; and so that way freed from corruption; and clothed with incorruption; and with glory, honor, and immortalitie, and eternal life: rich clothing indeed then.

But now, the changed: in a moment: alive without dying: it is clearly another way: living being alive without dying: they shall be so changed; as to put off, or to be rid of corruption: and to put on, and be clothed, with incorruption, immortalitie, and everlasting life. This as a ground of the difference, whence many things will follow. Again, the raised; having once dyed: will rise, and live again: but the changed will never dye nor live again, but be changed in a moment into a state of incorruption, and immortality; as the Apostle tells us; *we shall not all dye, but we shall all be changed*.

The raised will not be the same (yet the same): not the same they were in body, as they were when they dyed; as the Apostle, *vers. 37. 38.* compared with *vers. 42.* God giveth to every seed his own body; though not the same as sown: so, he sayeth, *is the resurrection sown in weakness, raised in power, &c.*

But the living, then, at Christs coming and the trumpets sounding, will have the same bodies without dying; they will be changed being alive and living: corruption will be put off, and mortality, and they restored to their first estate which they had and were created in *Adam* in paradise before his fall; when he suffered, and they suffer in him: the change then being so much for the worse, unto which these living then will be restored for the better, with some great addition of blessedness; into which perfect estate, according to what they were created, consisting in righteousness and holynes, will they be changed then, at that great change, and restoration of all things, *Act. 3. 21.* wherein, the sons of God, that have the first fruits of the spirit as the earnest thereof, will have the highest share; beyond all earthly things, or creatures whatsoever.

The eyeing and well minding what man was before his sin and fall may give some light in the case in hand: *Adam* and *Eve* were perfect man and perfect woman, so made of God; little inferiour to the Angels, *Heb. 2. 7.* man and woman at the first making consisted of flesh and blood, bones and sinewes, made up of several parts and

and members ; with several senses and faculties of soule, and body, which the posteritie of *Adam* have and do enjoy unto this day ; only, they have lost the rectitude, and have by transgression been clothed with corruption and mortallitie ; being deprived of the glory of God, his Image, holynesse and righteousness, wherein at first they were created, and into which they shall be restored by being so changed. The regeneration in this world it hath a tendency unto this ; but this changing in a moment : will fully effect it ; and at that day, in the world to come it will be so fully and perfectly : so, as *Adam* and *Eve* changed for the worse, and yet lived in the body, as they were made ; so, those of the servants of God, which live and remain at the coming of the Lord, shall be changed for the better, and restored again to their first happy and perfect condition of body and soul, parts and members, senses and faculties, as *Adam* then had, and his posteritie yet have.

This mystery of not dying ; but being changed, living, in the body, it is a great thing in it self ; and great things (not much minded :) will necessarily follow. As namely, that this change and restoration are different and distinct things, and not one and the same with the resurrection ; but also that there will be, it is very likely, a difference in condition and estate, betwixt them ; and that those of the resurrection, will be of a higher degree than those so changed.

The Apostle tells us of a difference in the celestiall bodies ; and there will be also a difference in degree among the celestiall ; the sun, the moon, and the stars, are different in glory ; yea, the stars differ in glory : so is the resurrection, *verumtamen* And it is very probable there will be difference between the raised and the changed : and that they will be different in degrees of glory. The raised will be as the Angels of God, as our Lord sayth, *Math. 22. 30* but the changed like to *Adam* and *Eve* will be as the sons and daughters of the Lord God Almighty ; as they were in the regeneration ; and as *Adam* and *Eve* were before the fall.

And these changed, so, and restored to their first condition without dying, and living again, as the raised, it is likely, that as they will be restored to what *Adam* was, and likewise *Eve*, at their first making, so they will do the things which they did, or might have done, and enjoy the things which they did, or lawfully might do in their innocent condition before corruption seized on them : of which we may treat something after ward as the raised being resurrected & not in a condition so to do.

And

And because some take no notice of the mystery of this not dying but being changed alive; reckoning it, as the same thing with the resurrection; without any difference, or distinction; and seem to ground it on that of our Lord his answer to the question made to him; *whose wife, the woman that had had seven husbands, whose wife she should be at the resurrection? Seven having had her, Math. 22. 28.* 29. we shall a little treat of it. To the question so made, our Lord answereth; first, saying, *they erred not knowing the Scriptures, nor the power of God.* Then further, ver. 30. he saith; *in the resurrection, [not in the changed] they neither marry, nor are given in marriage but are as the Angels of God in heaven:* and so goeth on in a restricted way, as to the resurrection: but as touching the resurrection; so, as in *Mathew*; there is nothing that includes the mystery of the change: the evangelist *Luke*, hath it more largely, *Luk. 20. 34.* *the children of this world marry, and are given in Marriage: vers. 35.* *but they which shall be accounted worthy to obtain that world, [to wit, the world to come] and the resurrection from the dead, [the saying is restricted to them] neither marry, nor are given in marriage, vers. 6.* neither can they dye any more; [having dyed once, which I conceive cannot be meant as including the changed; that shall not dye at all] *for they are equal to the Angels, and are the children of God, being the children of the resurrection:* he doth not say, *of the changed:* and further, he saith, *vers. 37. now that the dead are raised,* which doth not relate to the living; that shall not dye at all. This answer of our Lord, declared by both these evangelists, holds forth much; but seemeth to have nothing that relateth to those alive at the coming of the Lord, who shall not dye, but be changed. So as the mystery holds it forth clearly to be another thing then the resurrection: of which, the Apostle having spoken largely saith, *behold, I shew you a mystery, we shall not all dye; but be changed.* He holds it forth, as another distinct thing: though something like it, and related to it, in speciall, in time, when they shall both be. That in *Mathew*, and likewise in *Luke*, relate to the resurrection and the raised people; it wholly speaks of them; and so it answereth the question, *whose wife shall she be?* first our Lord tells them, *they erre not understanding the scriptures:* then further he tells them, *that in the resurrection, they marry not, nor are given in marriage but are as the Angels:* and so goeth on in that of the resurrection. *Luke*, hath *marrying, and giving in marriage, in this world:* but denyeth it to those

in the world to come; for then, they shall not do so: but be as *Angels of God*: he saith, *neither can they die any more*. Which the changed never did: and having put on immortality; can never do. He goeth on further, concerning the resurrection, *Luk. 20. 37.* see the place; and nothing will appear in a probable way, that doth conclude the mystery of the changed people, as if it were one, and the same. And that they are two and not one, and differ greatly, as hath been sayd; let that of the Apostle be considered, *1. Thes. 4. 15.* *We that are alive, shall not prevent them which are asleep, [or dead]* he speaks so as of two distinct people: one dead the other alive, and that they shall not prevent one another; as some time it is found; as *Jacob*, prevented *Esaü*: but as in *vers. 17.* they shall be caught up together, as two different, and distinct people; though, as we said: very like.

I shall end this chapter, and the essays therein proposed; how largely the holy Apostle, having treated of the doctrine of the resurrection, and the order of it: and yet after all sayd therein; sayth, behold, I shew you a mystery: a rare secret: not the things he had been speaking of: but a case, wherein there should be, not dying, or rising again: but a changing: in a marvellous manner; in a moment, in the twinkling of an eye. Let the reader judge.

CHAP. VII.

Containing, the holding forth, that the righteous living and remaining at the coming of the Lord Christ: changed in a moment, in special, the Israelites, the seed of Abraham, will be the inhabitants of the new earth, and habitable world to come, with some scriptures discussed, that seem plainly to speak it forth.

THat there will be a new earth: and an habitable world to come; something hath been sayd before: and that the righteous alive, at the coming of the Lord; then, changed in a moment, shall be the inhabitants of it; not excluding the raised then living in the body again.

We shall now dilate a little, by way of enquire; what the holy scriptures speak, and hold forth concerning the same. First, the Apostle *Peter, 2. Peter. 3. 13.* speaking of the hebrews, commonly called

And Jewes: who are said, to be the first in order, Rom. 1. 16. chap. 2. 10. To every man [found] working good glory honor and peace; to the Jew first, and also [at] after [to] the gentile. It was so, in regard of the offer of grace and salvation: it is very like, it will be so then: Peter he sayth, we, according to his promise, look for a new heaven, and a new earth, wherein dwelleth righteousness, or righteous men and women; according as the prophet Isaiah saith, Isa. 60. 21. 22. Thy people also shall be all righteous: they shall inherit the land for ever [to wit, the land of promise, the land of Canaan]: a little one shall become a thousand, and a small one a strong nation [a nation born in one day] I the Lord will hasten it in his time: when the redeemer shall come [again] to Sion, and all Israel shall be saved, which shall more fully be fulfilled at the time of their being so changed, in a moment, as declared by him. And on the other side, holy John tells us, Rev. 21. 27. There shall in no wise enter into it, [to wit the holy city] any thing that defileth [or is unclean] neither what soever worketh abomination; or maketh lie: but they which are written in the Lambs book of life: those shall dwell in Gods mountain, then, or his hill, Psal. 135. 1. namely those raised, and changed ones; not excluding the children of the resurrection. The Lord Christ shall send forth his Angels, they shall gather together his elect from the four winds from the uttermost part of the earth, to the uttermost part of heaven, Mark. 13. 27. Very like to be made good in these changed ones, not excluding the raised. And that this will be made good then, see that in the fore going verse, And then shall they see the son of man coming in the clouds, with great power, and glory; comparing with this. And that, in a special wise, it relates to them, take we knowledge of that, in Zech. 10. 6. 8. 9. 10. which as to its more full and through fulfilling, seems in my apprehension to eye that time. This seeing of the son of man at his coming, may minde us of that of our Lord Christ, Math. 23. 39. Ye shall not see me henceforth, till we shall say, blessed is he that cometh in the name of the Lord: when every eye shall see him, and they also which pierced him, Rev. 1. 7.

Further we may take notice what Ezekiel holds forth Ezek. 36. Ezek. 37. In the 36th chapter, He declares the great displeasure of God, against his people, the children of Israel; and speaks of great calamitie that had been upon them; the heathen people being the instruments in Gods hand, who dealt cruelly with them: and that, when God hath pity upon them, and returns to them, to take them again

to be his people, then he would cause his fury against those enemies to break forth, and they should bear their shame and punishment: this from the 1. to the end of the 7th. vers.

Then followeth very high and great promises, vers. 8. 9. For behold, I am for you, and will turn unto you, &c. vers. 10. And I will multiply men upon you; all the house of Israel, &c. vers. 11. And I will multiply upon you, man and beast, and settle you after your old estates, and will do better unto you, then at your beginnings, &c. And so goeth on to the 16th. verse, in a promissary way. Where the prophet begins again a further relation of their sin, and the wrath that attends: and the reason of the stop and staying of their misery; namely, the pitty, and compassion he had to them, and the regard he had to the honor of his great name. Vers. 24. God speaks of gathering Israel from all countries, and bringing them to their own land, the iniquity of it being removed in one day. And vers 25. and 29. he speaks of full cleansing promised. vers 26. a new heart promised, and a new spirit to be given: the stony heart to be taken away, and a heart of flesh given. [corruption wholly put off, and incorruption put on: a great change, indeed; much the same we are treating of] vers. 27. I will put my spirit within you, and cause you to walk in my statutes. Verse 28. And ye shall dwell in the land, that I gave to your fathers, [which land shall have the iniquity of it, removed in one day]. And ye shall be my people, and I will be your God: The fulness of the blessing of the new covenant. See what followeth to the end of the chapter and weigh the whole.

Chapter 37. First, we have that of the dry bones, set together with flesh and synews, and covered with skin, and life breathed into them, with the interpretation of it, vers. 11, 12, 13, 14. These bones, are the whole house of Israel. The opening of graves, as to the full, or utmost fulfilling of it, seemeth to eye the resurrection.

We have likewise, the two sticks, made one: to wit, Israel, and Judah made one, as vers. 17. explained in vers. 21. behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, vers. 22. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all. Then in vers. 23. There is the promise of preservation from pollution: the promise of full cleansing; of full salvation

and being kept in that happy condition they were changed into : and God to be their God, and they his people. And, as in *vers.* 24. *David*, Gods servant, to be king over them, and they to have one shepherd.

Then followeth, that very observable, and remarkable *vers.* 25. *And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt* [to wit, the land of Canaan] *and they shall dwell therein, even they and their children, and their childrens children for ever, and my servant David shall be their prince for ever.* We may take knowledge of the great thing in *vers.* 26. and to the end of the chapter : as first, a covenant of peace. *God will make with them then,* [for a thousand years only? no :] *it shall be everlasting, comporting with Psa. 72. 7. In his days shall the righteous flourish : and abundance of peace, so long as the moon endureth : God will set his sanctuary in the midst of them for evermore.* And as *verse* 27. *He will have his Tabernacle amongst them, as sometime he had of old, wherein the glory of God was, and a cloud covering of it ;* and as it shall be when the new heavens and the new earth take place ; which holy *John* in *Rev.* 21. 3. holds forth with a *behold*, as a great thing : *behold the Tabernacle of God is with men ;* relating to the same time : a great thing, for God to dwell with men on earth, as once he did, and will do again then : and further, *God be their God, and they his people,* in a very eminent manner, which crowns the whole. And then, as in *vers.* 28. *The heathens* [the unsaved of the nations] *shall know Gods favour and goodness to Israel, and that it is he that doth sanctifie them, when his sanctuary shall be in the midst of them for evermore.* In *chap.* 36. 11. *God sayth, he will do better for them then at their beginning :* when they enjoyed so great things by vertue of his presence with them : so as this prophecy clearly relates to the *Israelites*, and by any thing yet appearing ; it hath never been made good and performed since *Ezekiels* time. There was never such gathering, and bringing out of their graves : never such uniting, as one nation : nor have they had since his time, one king over them so united. *David* [to wit, Christ] Gods servant, hath never been king or prince over them : never did they enjoy such an happy and blessed estate : never did they and their children, and their childrens children dwell in the promised land for ever ; neither was Gods sanctuary and Tabernacle planted in the midst of them, since *Ezekiels* time, to this day. All must be fulfilled and made good, so declared by *Ezekiel*, without

without the least sayler. And although much of this may be fulfilled before, and more especially when the Jewes are returned to their own land and converted, yet there is no time so likely for it to have its full and utmost fulfilling, as at the coming of the redeemer, *When all Israel shall be saved*: at that happy time of the restoration of all things, which God hath spoken, &c. In the time of the new earth, the dwelling of the righteous, and saved people: in the world to come; wherein there will be incorruption, and immortalitie, and everlasting life. And if any shall think, it may have its fulfilling sooner, even in this day and in this world, and especially before the time comes of the Jewes return and conversion, and shall think to make it out by allegorising, and a spiritual meaning, and saying, that all, or most of this is come, and done already, within them; so drawing a vale over this great prophecy, it will signifie little: for that no happy attainer sooner, will any wayes hinder the full and final fulfilling then: all other fulfillings falling short of that time, in comparison will be imperfect, and one jot, or tittle must not fail thereof.

That in *Rev. 7.* seemeth very much the same, and to comport with what we have been treating of before; concerning the changed in a moment: and these so sealed; as likely to be one and the same: and concurring also in the time, in order to the things attending the coming of the Lord Christ; and in holding forth the first-ship or pre-eminence of the *Israelites* the seed of *Abraham*.

It is declared, that *an Angel having the seal of the living God*: [the Apostle *Paul* tells us what that seal is, *2. Tim. 2. 19.*] this Angel *vers. 2.* he cryeth to the *Four Angels appointed to hurt the earth, to forbear the doing of it, till he had sealed the servants of God in their foreheads*: so, as being sealed [or marked] in their foreheads, they thus might be known, at least, to the Angels that were to hurt the earth. The words are, *hurt not the earth, neither the sea, nor the trees* [the words are short, but very comprehensive] *till we have sealed the servants of our God in their foreheads*. This hurting the earth, in my apprehension, is likely to relate to that great burning spoken of at the end of the world, and the judgements that should attend it, before and after: it being like the proceed, *Ezek. 9. 4.* of marking the mourners, before the going forth of the Angel to destroy. And being compared with that, in *Rev. 22. 4.* It will inform us where and when this sealing and marking will be, *In the earth, at the great burning of the*

the then world, at the coming of the Lord Christ, and the resurrection, and new earth, as before.

Holy John. Vers. 4. Having heard the number; declares it, to be One hundred and forty and four thousand, in the whole sum of them so sealed, or marked, to be as before. And that number was made up of all the tribes of Israel: twelve thousand of every tribe: wherein, there is much of union: one nation then: and there is much of equality: it seemeth to eye that of Ezekiel, about the dividing the inheritance by Lot, in the holy land, to all the tribes, as set forth, in Ezek. 48. very considerable: but dark as yet: and also it speaks forth, that preheminance will be to Israel Gods nation: they as Noah, and his family, were of the old world, and were reserved, to be the first inhabitants of this present world: so those then sealed and not dying but living, are those that shall be the inhabitants of, and have preheminance (above the gentile believers, then living and changed and also partakers thereof) in the world to come: and so be alive in both, as Noah, and his family were. Not hereby excluding the raised saints from their great interest and share therein, then: it being sayd, vers. 9. *After this I beheld, and lo, a great multitude, which no man could number* [happily the gentile believers then changed: and all that have slept in Christ since the creation, and fall] *of all nations, and kinreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white Robes,* [they had changed, and put off the old robes of corruption: and put on new, of incorruption, and purity] *and had Palms in their hands.* [Much felicity, and abundance of peace, Psal. 72. 7.] and as followeth, vers. 10. *They cryed with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the lamb.*

Of the sealed ones we reade again in the 14th. chapter vers. 1. *And I looked, and lo, a lamb* [to wit, the Lord Christ] *stood on the mount Sion* [whether the redeemer will come] *and with him an hundred, forty and four thousand, having his fathers name written in their foreheads.* By the way, we may take knowledge, that sealing on the forehead, and writing on the forehead, and marking on the foreheads are one, and the same. Vers. 2. *and I heard a voice from heaven* [for the company were on earth:] *much joy and gladnes manifested by them: for,* vers. 3. *They sang as it were a new song before the throne, and before the four Beasts* [or living creatures] *and the elders; in that great assembly, of the one hundred forty and four thousand, so sealed,*

sealed; and having the fathers name written in their foreheads. Further, which were redeemed from the earth, *being found alive at the coming of the Lord Christ*, according to the mystery shewed by holy Paul. It is not sayd, *out of their graves*, but *from the earth*, where the burning was: as to that of coming forth of the grave, see that of our Lord; *Joh. 5. 28. 29. All that are in the graves shall come forth*. The song that they sung, none could learn, but they, and haply such as they were. The cause or reason, why they could not, I shall forbear by way of assay to shew: it is sayd, *none could learn that song*: haply not so as to expresse it, not so as to understand it or sing it; it being a peculiar, like the *white stone*, with the new name in it, which none knows but they that have it: it being a peculiar to himself, that hath it. *Rev. 2. 17.*

In *vers. 4.* There is a description of them, *they are such, as were not defiled with women*: the corruption that came by Eve and all her daughters: they were rid of, and freed from; having put off corruption. They are said to be virgins, in a pure virgin state. And they are such as attend the lamb, and follow him whithersoever he goeth. As in his providences, keeping faithful to him and his truths before: so when he is come down among men on earth the second time, in power and great glory. Further, it is said, *these were redeemed from among men*. As from the fear and favour of men before: so haply, at the burning, being marked, or sealed for preservation: taken, *one of two in the field: at the mill*: (women, as well as men) *and in the bed*: as is said, *one shall be taken and the other left*, being, it may be, sealed, or marked in the foreheads before; a very great thing! And they are said to be *the first-fruits to God and to the lamb*: the *first-fruits to God*; of his blessed designe, of restoring some of Adams fallen posteritie to their former happy estate and condition, then fully perfected and finished, for his praise and glory; that, as his servants they should serve him. They are the *first-fruits to the lamb*: namely, *of the travail of his soul*, *Isa. 53. 11.* In his great humiliation he took on him the first-fruits of his purchase, and full redemption: the first fruits of his conquest, and *saving to the uttermost*, *Heb. 7. 25.* So as that may be minded here as being then fully fulfilled, *Rev. 12. 10.* Now is come *salvation, and strength, and the kingdom of our God, and the power of his Christ*, &c. to wit, full and perfect salvation of the spirit, soul, and body; the whole man: that of regeneration and the life of faith, was a kind of first fruits:

fruits: and mens imbracing and believing the Gospel is so called also, *Rom. 16. 5. 1. Cor. 16. 15. Rom. 8. 23.* But these of the changed sealed ones; are the *first fruits to God, and the lamb* in a more eminent wise: the mystery of God and of Christ as to mans restoration and full redemption and salvation to the uttermost and blessednes; being then fully finished and made good, *Rev. 10. 7. A new virgin-state* then, (not hereby excluding what of that kinde may be before, as the forerunner of it) without defilement spot or stain: fitted to attend and follow the lamb, and to serve him.

Lastly *vers. 5.* it is said, *in their mouth was found no guile*: [no hypocrisie then, and further it is said] *for they are without fault* [or blame] *before the throne of God.* All spots, stains, and corruption being off and done away; the design and undertaking of our Lord Christ, which cost him so dear a price as his own blood, being then fully accomplished. *Ephes. 5. 27. to present his Church to himself, blamelesse, without spot or wrinkle, or any such thing: but holy, and without blemish, or fault.*

What hath been said concerning the sealed and changed ones, hath not been intended in the least in an exclusive way, to the prejudice of the children of the resurrection or raised ones from the dead: for that they will be of the highest degree, then, in their attainments and enjoyments, of the great blessedness of that happy day; *Abraham, & Isaac, & Jacob*: the holy Prophets and Apostles of the lamb, with the blessed martyrs for the Lord Jesus, they will have the greatest share, & chiefest intrest then, with all others *that sleep in Jesus*, till they are awakened by the great trumpet of God at that appearing of the Lord Christ: they will be very eminent in the kingdom of God, & of Christ, *Math. 8. 11. Luk. 13. 28. 29.* the faithfull followers of Christ and sufferers for him among them, and such as were beheaded or executed for his sake, shall be eminent in the rule and government, and sit on thrones of judgment, *Math. 18. 28. Luk. 22. 28. 29. 30. Rev. 20. 4. Rev. 3. 21.* yea our Lord Christ saith of the whole raised: *they shall be as the Angels of God. Math. 22. 30.* It is not so said of the changed ones, they are changed alive, and restored into their former good estate, with some additions of blessedness, as before is said. To conclude, it is very probable, that the world to come, will be here below; on earth. That the promised land, to *Abraham*, and his seed, will be the center of the new earth. That the *Israelites*, those sealed ones, together with the

the gentile Saints, then also changed ; will be the inhabitants of the new earth, and world to come, and the *Israelites*, of whom, chiefly so high things are spoken, and in whom chiefly those high Prophecies shall be fully made good ; shall have the preheminence above the gentile Sains. The whole matter is submitted to the considerate readers to judge : and to take, or leave, as they see cause.

CHAP. VIII.

Containing a further proposall of Some Prophecies, and sayings in the holy Scriptures, not yet fulfilled in the utmost extent, eyeing that happy day of the coming of our Lord Christ ; likely then to be fulfilled and made good to the utmost, to the seed of Abraham the Israelites, when they, together with the gentile Saints, shall in a moment, in the twinkling of an eye be changed so.

Something hath been said before, concerning the great things that attend the coming of the Lord Christ, and come to passe then : as the restoration of all things, *Act. 3. 21. A new heaven, and a new earth* : the raising the dead saints out of their graves : the changing the living in a moment : the beginning of the world to come : with other things, very many, that have been mentioned before, and may be further said after ; that are held forth in the prophecies, and sayings in the holy scriptures, relating to the latter day, not yet fulfilled, nor like to be in the full made good, till that happy day, in that blessed world to come : of which we shall dilate a little.

In the former chapter, we treated of what *Ezekiel* hath foretold, *Ezek. 36. Ezek. 37. Of the dry bones, and the two sticks* : with the interpretation of the same. The matter relating to *Israels* restoration, and re-union : and their full enjoyments of the promises made to *Abraham*, *Isaack*, and *Jacob* : which had not been made good in *Ezekiel* his time ; but were, after, to be fully made good, according as he declared : which, to this day, hath not been made good, and not very likely, so fully to be so, in any time yet to come, in this world : but much more probable, to be made good then, to the full, when that nation shall be so born in one day ; and be no more two, but one nation for ever : *they, and their Childrens children, for ever : at that blessed day, when the world to come shall take place,*

place; when that, of the redeemers coming to Sion, and to such as turn [or are turned] from iniquity in Jacob, hath its full fulfilling: which is not very like to be, till the Lord himself comes: for he himself hath said: ye shall not see me henceforth, till the time come when ye shall say, blessed is he that cometh in the name of the Lord, Luk. 23. 35.

The lambs standing on Mount Sion with the sealed ones having their fathers name written on their foreheads; and the singing the new song which none could learn but they: that pure virgin state: and being without fault before the throne of God: it will not I conceive be so fully in this world; but in that blessed world to come. All those fore-mentioned things, will very fully contemporise with that blessed time, and state; without any allegorie, interpretation, or framing a spirituall notion to make the matter good: for it will be even so, in the letter, visibly, and be made good, without the least failer.

Further, that of the Prophet *Isaiah*, is very considerable as to this matter, *Chap. 65. 17.* where the new heaven and the new earth, is held forth with a behold; a great thing, behold, I create new heavens, and a new earth. vers. 18. I create Jerusalem a rejoicing, and her people a joy. And therefore in the beginning of the vers. it is said, be glad and rejoyce for ever, in that which I create, for behold, I create: a very great thing & so he goeth on to the end of chapter. In *Isa. 66. 8.* Who hath heard such a thing? shall a nation be born at once? [in a moment in the twinkling of an eye; as those alive, at the coming of the Lord; shall be changed then] As soon as Sion travelled she brought forth; see the whole, to the 22. vers. And that in special in the 14. 15. 16. See if they do not eye the very time of the destroying of this world by fire, and the taking place of the blessed world to come; when the new heaven, and the new earth will take place; of which before. And the certainty, and stableness is confirmed by that, vers. 22. For as the new heavens, and the new earth which I shall make, shall remain before me, saith the Lord; so shall your seed and your name remain. This comporteth with that *Isa. 59. 21.* very considerable: As for me this is my covenant with them, saith the Lord, my spirit that is upon thee [being changed so] and my words which I have put in thy mouth [to wit, of thanksgiving and praise] shall not depart out of thy mouth, nor out of the mouth of thy seeds seed, from henceforth, and for ever. And this, I conceive, relateth to the coming of the redeemer to Sion; when

when all *Israel* shall be saved, *Rom.* 11. 26. then, as *Isa.* 60. 1. *rise, and shine for thy light is come, and the glory of the Lord is risen upon thee.* *Jerusalem's* happy day will then be come. We might mention much more of holy *Isaiah*, for that he had great light in this matter, and hath held forth much, as in *chap.* 60. and so, to the end of his prophecy, which the reader may please to consider. As likewise, in divers other places, which I forbear to mention, lest we should be too large. All that hath been said, as to its full fulfilling, seemeth to relate to the time, of the world to come; and the *Israelites* the seed of *Abraham*, principally; not excluding the gentile Saints from sharing in the blessedness of that day, and walking in *Jerusalem's* light; when, it shall be very great indeed. The light of one day, being from the sun; then; as the light of seven dayes, *Isa.* 30. 26. that that changing, in a moment; will effect it to the highest degree of being translated out of darkness, into this marvelous light, *1. Pet.* 2. 9.

In the next place, we may take notice, what the Prophet *Jeremiah* holds forth, *Jer.* 30. 31. and 32. of which we shall dilate a little. *Jer.* 30. 10. *Jacob* is bidden, not to fear, nor *Israel* to be dismayed; for God will save them from afar, and their seed from the land of their captivity, and *Jacob* shall return and be in rest and quiet, and none shall make him afraid. he goeth on, with further promises and threatnings against the wicked, then; at the same time, to wit, in the latter days, when God will perform the intents of his heart; reads on to the 22th. verse, where he sums up all; *and they shall be my people, and I will be their God;* very happy will their condition be; for *blessed is the people whose God is the Lord.*

Jer. 31. 1. he saith, *at the same time, will I be the God of all the families of Israel, and they shall be my people.* In an eminent wise they shall be so to God, and he so to them; a very great thing! the one hundred forty and four thousand of all the tribes of the children of *Israel*, those sealed ones; with their fathers name written on their foreheads, will be so Gods people, and God their God so. The twelve thousand of every tribe and all *Israel*, when they shall be saved by the coming of the deliverer to *Sion*; and the two sticks, according to *Ezekiel's* vision and the interpretation of it; one nation; and no more two for ever: but one born in a day; changed in a moment: then will God be their God and they his people, so, at that day. So he goeth on, *vers.* 4. *I will build thee, and thou shalt be built, Virgin of *Israel*, *vers.* 6. there shall be a day, wherein it shall be*

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said,

said, arise ye, and let us go up to Sion, to the Lord our God, vers. 7. the Lord saith, sing with gladness for Jacob. vers. 8. behold, I will bring them from the north, and gather them from the coasts of the Earth. vers. 10. he that scattered Israel will gather him, and keep him as a shepherd doth his sheep, or flock. vers. 11. the Lord hath redeemed Jacob. vers. 12. therefore shall they come and sing in the height of Sion. for Sion will be very high indeed then; and shine forth very gloriously, this is much the same with that of holy Isaiah, chap. 2. 2. When; it shall come to passe in the last days. [the very time we are treating of] that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. He goeth on, and speaketh of great things that shall be done for Israel, Gods people. At vers. 31. He speaketh of a new covenant, God will make after those days, with the house of Israel, and Judah. Reade the matter at large.

What it is: he declares, vers. 33. of Jer. 31. Namely, he will put his law in their inward parts, and write it in their hearts, and he will be their God, and they shall be his people. There is much of grace in it, in that he undertakes to do it, without any condition: vers. 34. Seemeth to look further, and to eye another time, then that of grace and the state of regeneration, as to its full fulfilling; it is said, they shall teach no more every man his neighbour; and every man his brother; saying, know the Lord, [the reason is] For they shall all know me, from the least of them to the greatest of them, saith the Lord. This new covenant, it seemeth not only to eye the day of grace, but the day of glory. Not only the day of Christs first coming, when he confirmed it with his blood. Heb. 9. The comfort, and blessed fruit whereof, all the servants of God, in all ages since, have enjoyed and yet do and still shall enjoy, till that happy time come, when they shall enjoy the high and full enjoyment of it, in that blessed world to come: when the great fruit and blessedness of it shall then be made partakers of; so as was never attained unto, or enjoyed before; in that happy time that is coming, it will have its full fulfilling, and be made good in every particular. That in vers. 34. of this Jer. 31. which seemeth to eye another time in order thereunto: for in the day of grace, whilst this world lasteth, there will be need of teaching and exhorting one another, as it is commanded Heb. 3. 13. But exhort one another daily, whilst it is called to day, (whilst the day of grace lasteth) so chap. 10. 25. But exhort one another, and so much the more, as we see the day approacheth;

approacheth; wherein there will be no need of doing it. Here, in the state of regeneration there will be but knowledge in part; but then, in that happy state, and time, there will be the full vision and knowledge of God, that man will be capable of: the greatest according to the greatness; and the least, according to their littleness: every vessel, bigg or little, will be brim-full, that it can receive no more: *The earth (to wit, the new earth) will be full of the knowledge of God, as the waters cover the sea. Isa. 11. 9.*

Holy Paul seemeth to eye this, of not teaching one another, *1 Cor. 13. 9. we know but in part, we prophesy in part*: so was it at the present: but there was another time to come, when it would not be so. *1 Cor. 13. 10.* When that which is perfect is come, that blessed time, that perfect state takes place, as it will do when the raised and changed ones shall appear with the Lord Christ: then an end of things in part; and of teaching also: For prophesying or teaching *as to them*, will then cease. Here we are but as children, then as perfect men: here we see but as through a glasse, darkly; but then we shall see face to face, clearly and fully: we now know but in part, but then, we shall know as we are known: for God will fully take away the face of the covering and vail, that lets and hinders, *Isa. 25. 7.* when there shall be a changing so, that vail will be done away. Very high knowledge of God then: our Lord will shew us plainly of the father; and in him we shall behold his glory.

In the eighth and ninth chapters of the epistle to the *Hebrews*, this is treated of by the Apostle, under the term of a new testament. A covenant and a testament differ something, strictly minded; though in substance they may be the same. There were many covenants made by Almighty God: as with *Noah*, and *Abraham*, *Isaac*, and *Jacob*; with the *Israelites*: with *David*, and with *Levi*, &c. But he made but two testaments; a first by *Moses*; confirmed by the blood of Bulls, and Goats. A second, by the Lord Christ; confirmed by his own blood, or death, as a testament must be; else it is of no force: but a covenant is of force whilst a person liveth, and is otherwise confirmed. The new testament; as a testament of the Lord Christ; he is the blessed mediator or surety of it, as *Moses* was of the first. It relates chiefly to the time of grace, and the estate of regeneration, in this world; and is of high concern; and great fruit and benefit to all believers; much of the mystery of godliness, and of the Gospel being contained in it: but as a covenant, it seemeth

meth to eye and look at a further time not yet come; and a covenant that shall then be made good, when they shall not teach; for there will be no need of it; they shall know as much as they shall be capable of knowing; for such fullness they shall enjoy as nothing can be added to it.

No great question but the Apostle had this in his thoughts, in order to that blessed time to come; the last verse seemeth to speak out so much; *to them that look for him*, [to wit, the Lord Christ] *shall he appear the second time* [as he appeared the first] *without sin* [to wit, the imputation of sin; in a low condition, in the form of a servant, so the first time: but the second time, in power and great glory; without sin] *unto salvation*, *Heb. 9.28.* to wit, to full, and perfect salvation of body and spirit united in one, at that happy day. There are many blessed expectants that look for the Lord Christ his appearing, this second time: as good old *Simeon & Hannah*, did the first time: there are blessed servants that look for their Lord his return from a far country, whither he is gone to receive for himself a kingdom, and to come again *Luk. 19. 12.* There are many virgins, that wait with oyl in their lamps for the bridegrooms coming, *Math. 25.* To them that look for him the second time, he will appear, to their great joy and consolation: the spirit and the bride, say come, O come Lord Jesus come quickly.

Further; in the new covenant, spoken of by holy *Jeremiah*: it is said, *I will forgive their iniquity, and I will remember their sins no more*: so forgiven, and so forgotten, as never before: no further need of an advocate then in case of sin, for that will be fully made good then in *Jer. 50. 20.* *In those dayes, and at that time, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; &c.* Then will be the time when the Church will be presented glorious, without spot or blemish, or wrinkle, or any such thing, *Ephes. 5. 27.* And that true really, without imputation, *Thou art fair, thou art fair my love, and there is no spot in thee: Cant. 4. 7.*

Lastly; in this new covenant, or testament; as that which makes good all, it is said; *and I will be their God, and they shall be my people.* In a very high and eminent wise, it will be so then; beyond what before: a very great and blessed thing: this is still mentioned as the close: to have God, in a special wise to be their God: and for a people to be so related to God, as to be his people in a peculiar way,

way, is a great thing, and that which renders them considerable and happy, and blessed indeed, *Psal. 144. 13.* Those sealed ones, having their fathers name written on their foreheads; I conceive, comporting, in time, and being the same with those *Rev. 22. 4.* *His servants, shall serve him, and see his face, and his name shall be in their foreheads.* He that sitteth on the throne, sayeth, these words are true and faithful, that it relates to that blessed time, in order to the high and full fulfilling of it; we may minde that in *Rev. 21.* where the new heaven and the new earth is spoken of, as *vers. 1.* *Iohn saw a new heaven and a new earth. Vers. 2.* He saw the new Jerusalem come down from heaven, very glorious. As he saw, so he heard also; *vers. 3.* *A great voice out of heaven, it is, with a behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* And as *vers. 4.* *And God shall wipe away all tears from their eyes: all sorrow, and pain and death it self, shall be done away and be no more; and all things shall be made new; and Iohn is bidden to write, for that these sayings are faithful and true, vers. 5.*

In *Ier. 32. vers. 37. 38. 39. 40. 41.* The prophet speaketh again, of the Lord his gathering of them out of all countreyes, and bringing them again; comporting, as to the full fulfilling of it, with the Angels gathering the elect from the four windes, *Math. 24. 31.* And making an everlasting covenant with them, and doing great things for them; and that he will be their God, and they shall be his people. And that he will plant them in their own land assuredly; and do it with his whole heart, and soul: as, before he spake of the sureness of his covenant, as sure, as the ordinances of heaven, their abiding stable; to wit, the sun and moon, and the stars. See the places at large.

I shall adde a few testimonies out of the following prophets, that are of the like import, and tendency, with what hath been held forth before, and shall begin with *Daniel chap. 12. 1.* *At that time, shall Michael stand up, the great prince,* [very likely to be the Lord Christ, the prince of peace: when he appeareth again, great things will take place: he will stand for Daniels people, the Israelites, the seed of Abraham, unto whom he came before, but they received him not; at that time] *there will be such trouble as never was before: and at that time, Daniels people shall be delivered: they shall be delivered by the great deliverer, when he shall come to Zion, Rom. 11. 26.*

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As before is mentioned. *The Lord Christ, shall send forth his Angels, and they shall gather his elect from the four windes* *Math. 24. 31.* *They shall be delivered every one of them, (not one left behinde) of those, that shall be found written in the book, (of life, it is like, it is meant).* The lamb, the Lord Christ, hath a book of life, wherein is written the names of his, from the foundation of the world, *Rev. 17. 8.* Much comports with the promise, *Rev. 3. 5. 12.* To those that are overcommers. And it shews further what time this relates unto, *Rev. 22. 3. 4.* It will be, when there shall be no more curse : but the throne of God and of the lamb, and his servants shall serve him, and see his face, and his name shall be in their foreheads ; when they shall reign for ever : *vers. 5.* At that time, when the Lord Christ cometh, and the dead are raised, and the living saints changed, in a moment, in the twinkling of an eye : it shall be fully made good, and, it is likely, not before.

Further, in *vers. 2.* of this *Dan. 12.* He speaketh of the resurrection, saying, *many that sleep in the dust, [to wit, in their graves] shall arise, some to everlasting life [to wit, of felicity, and enjoying God and Christ, &c. their names being in the book of life] and some to shame, and everlasting contempt.* As it is said elsewhere ; *To everlasting destruction from the presence of the Lord ;* into everlasting punishment ; everlasting ; there is, in order to both ; according to that of the Apostle, *1. Cor. 15.* Then ; will be great glory, and happiness, to the just : and great woe, and misery to the wicked. The parable of *Dives*, and *Lazarus*, speaks forth this very plainly : the righteous will then shine gloriously ; though now they are made black with reproach. Good *Daniel*, was inquisitive about this ; and the time when it should be ? he is bidden, as in the last verse, by the Angel to go his way till the end, [I conceive, of this world, as if he should have said, then it shall be ; and in a promissary way, it is said] *thou shalt rest, [to wit, in his grave, as in a bed] and stand up in thy lot [to wit, be raised again] in the end of the days, to enjoy his lot or share of glory, then : much the same with that in 1. Cor. 15. 23. 24.* Every man in his own order : first, Christ, then those that are Christs at his coming. The wicked dead : in their order, or time ; a thousand years after.

In the next place ; take we notice, what the prophet *Hosea* sayth, *Hosea. 1. 7.* where the Lord sayeth, *he will save Judah, not by bow, or sword, &c. but by the Lord their God.* Haply, by changing them,

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in a moment, in the twinkling of an eye. *vers. 10.* He saith, yet the number of the children of Israel, shall be as the sand of the sea, that cannot be numbred; and where it was said, ye are not my people: there it shall be said, ye are the sons of the living God. *Vers. 11.* Then shall the children of Israel gather themselves together; and appoint themselves one head; for great shall be the day of Jezreel: which hath never yet been made good, nor is it very likely to be so, to the full, till that happy day and time we have often mentioned take place.

I might improve to the same account, that of the prophet *Amos*, chap. 9. *vers. 13. 14. 15.* That of the prophet *Obadiab*, *vers. 17. to 21.* That of the prophet *Micha*, chap. 4. 13. But I shall forbear; and close this essay, with that, *Mich. 7. 18. 19. 20.* Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not anger for ever, &c. He will turn again, he will have compassion, he will subdue our iniquities, and cast all our sins into the depth of the sea. If they be sought for, they shall not be found: for there shall be none then, all being done away. *Vers. 20th.* thou wilt perform the truth to Jacob, his mercy to Abraham; as thou hast sworn to our fathers from the dayes of old. All sure, and stable; and one jot, or tittle of it shall not fail.

So, as upon the whole we may with great probability conclude, that those great prophesies forementioned, and that new covenant; extend to the time of the coming of our Lord Christ, the second time; when they will be all made good to the full, to those believers found alive, and changed in a moment, then: and be made the inhabitants of the new earth, and world to come.

That many things contained in them, are incompatible with the state of regeneration in this world: but as to their utmost fulfilling, will fitly sute and agree, without any allegorie, or spiritual meaning put on them, they will agree and sute, with those so changed in a moment: inhabiting the new earth and world to come.

That those prophesies and the new covenant, do in a special wise, appertain to the seed of *Abraham*, *Isaack*, and *Jacob*, the *Israelites*, to whom do appertain the promises, *Rom. 9. 4.* Not in the least excluding the right of the gentile believers.

That they shall all have the full, and utmost fulfilling, without the least failer; All which is submitted to the consideration of the wise in heart, who have the promise, they shall understand, *Dan. 12. 10.*

CHAP. IX.

Containing something, further proposed and dilated on; Touching sundry high predictions, promises, and sayings of our Lord Christ, the holy Apostles, and other penmen of the New Testament; eyeing and relating to that happy day, of our Lords coming the second time; for their great and utmost fulfilling and making good; with those great things before, which shall take place then, also.

AS the new covenant, and those high and great promises and prophesyes in the old Testament, will have their great and utmost fulfilling in the world to come, at the coming of the Lord Christ in the new earth: so, in like manner, will many prophecies, promises, and blessed sayings, in the scriptures of the new Testament then; be fulfilled, and made good also; whatever fulfilling, in a degree, they may have had before in the day of grace. Then, there will be full redemption, full salvation to the utmost: full freedom, and very glorious liberty of the children of God. There will be full restoration from their corrupt and fallen condition in *Adam* to a perfect rectitude. Full deliverance from sin, and death, and the grave; with full enjoyment of God, and the Lord Christ; and likewise with the holy Angels, and saints of the most high God: *Abraham*, and *Isaac*, and *Jacob*; the holy prophets, and martyrs; the holy Apostles of the Lamb; with all the just men made perfect; Together with full blessedness, felicitie, and joy; and that without any sorrow, grief, or pain; together with immortality, and life everlasting, in the enjoyment of all those high enjoyments, and blessedness to the full, beyond conceiving. As it is written, the eye hath not seen, nor the ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him, *1. Cor. 2. 9.* All which, shall be made good, and enjoyed. Then, at that happy day of our Lord Christ; in the world to come. The losers, and sufferers for Christs sake; shall, then; be fully rewarded, with all that forementioned; they are encouraged to wait and hope steadfastly to the end: for great will be the grace that will attend them, at the revelation of Jesus Christ, *1. Pet. 1. 13.* In the world to come, it will be so. Not so fully, in any time in this world.

world. Here, they have the word, and promise, sure, and stable, that will not fail. Then, and there; they shall have the things promised. Here, they have the earnest, (to wit, the spirit), then; and, there; they shall have in possession, and full enjoyment. It is said of the faithful, *Heb. 11. 13. All these* [to wit, *Abraham, and Isaac, and Jacob, and Sarah, and those named before*] *died in faith,* [so as they lived] *not having received the promises; but having seen them afar off,* [to wit, by the eye of faith] *and they were persuaded of them* [with high persuasion and confidence] *and embraced them* [cheerfully, and joyfully, no question] *and confessed, that they were strangers and pilgrims on the earth.* Another, a better country, their hearts went out after, and God prepared a better for them: that these blessed expectants, and all others of like expectation might not fail or miss of their hope, God hath provided for them a city, *vers. 16.* These, they had the promise; but they did not receive the things promised: *vers. 13.* It is said, *they saw them afar off.* As our Christ said of *Abraham, John. 8. 56. He rejoiced to see Christ's day, and he saw it, and was glad.* As they before mentioned were much pleased and satisfied concerning the thing, and confessed *That they were pilgrims, and strangers in the earth: Abraham, and Isaac, and Jacob, and Sarah, &c.* It is spoken of them: good servants of God: their thoughts were of another, a better country, of a more heavenly nature or kinde, and God hath provided one for them. A city, a country, new and undefiled. *A new Jerusalem.* In that happy day of the coming of the Lord Christ, in the new earth, in the world to come. The expectants of that happy day may say with holy *Peter, blessed be God, and the father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again into a lively hope, by the resurrection of Jesus Christ from the dead.* Unto what are we so begotten to the lively hope of? he tells us in the words following; *it is to an inheritance incorruptible, and undefiled, that fadeth not away; it is safe and in sure hands; it is reserved in heaven for believers: they are kept by the power of God through faith, for that great salvation, ready to be revealed; and it is kept for them; and shall be brought unto them, they shall not need to go to fetch it; but when will it be? at the revelation of Jesus Christ, 1. Pet. 1. 4. He wills the servants of God, to hope on, for that great grace that shall be brought unto them at the revelation of Jesus Christ, vers. 13.* Then will *Abraham, and Isaac, and Jacob* be chief among the holy

holy ones, as it is said, *many shall come from the east, and from the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, Math. 8. 11.* This seemeth to eye that in *Isa. 25. 6.* *The feast the Lord will make unto all people, in his holy mountain: a feast of fat things: and wine well refined, full of marrow and fat things: see the place, it eyeth, in a likely way, as to its full fulfilling, such a time, when Abraham, and Isaac, and Jacob, and the holy prophets, and Apostles, &c. shall feast together, in the kingdom of Christ.* It looketh beyond the spiritual feast of the gospel; to a time, as *vers. 8.* *When death shall be swallowed up in victory.* Which the Apostle Paul, *1 Cor. 15. 54.* Relateth to a very far time, for the making of it good, and fulfilling of it: even, the time of the kingdom of the Lord Christ, in the world to come. *When corruption shall have put on incorruption, and mortality immortalitie.* And as it followeth, agreeing with and speaking out that to be the time: all tears will the Lord wipe away from the faces of his people, and the rebuke of his people shall be taken away from off all the earth. This world will not as to the full fulfilling of it afford such a happy day: the waited for salvation of the people of God shall then be fully enjoyed, and great shall be their joy and rejoycing.

Redemption from the captivity of sin and satan: from death and the grave; sore enemies and cruel tyrants: believers have redemption from them all in the blood of Christ; and may reckon and account themselves virtually ransomed and delivered by their redeemer, the Lord Jesus Christ; and that they are redeemed ones by the price of his most precious blood: but this is only virtually and in the first fruits, in the sure promise, in the earnest, to wit, the spirit; the redeemer shall fully come to Sion; then shall the great redemption and deliverance take place, *Rom. 11. 26.* *the deliverer shall come to Sion, and shall turn away ungodlynesse from Jacob: or as holy Isaiah expresseth it, the redeemer shall come to Sion, and unto them that turn from transgression in Jacob.* It is good and true in both readings: those believers, that have turned to God by faith, and repentance: he shall come to them; and coming he shall take their iniquities quite away. I conceive, by chainging them, in a moment, in the twinkling of an eye: putting off their corruption, and putting on incorruption: so he shall come to the turned, and likewise turn away their iniquitie.

The redemption of the body shall be then from the prison and power

power of the grave, *Rom. 8. 23.* A great thing! which believers have in the promise, and in the earnest, to wit, the spirit: they shall have then in the enjoyment of it, the whole man, Body and spirit, with all the parts and faculties of both united in one: full and perfect, and it will be eternal redemption, which the redeemer, the Lord Christ, hath obtained for his, *Heb. 9. 12.* No more slavery then to sin or death or the grave; Christ our blessed redeemer hath fully subdued it, then, and will set us fully free; so as instead of saying, as sometime holy *Paul* did: *who shall deliver us from this sinful body of death?* to wit, subject to sin death and the grave, those great tyrants: we, by faith may say according to our present interest and hope, what shall then be sayd, and sung aloud in the full possession and enjoyment of it by way of praise to their redeemer, *Rev. 5. 9.* *Thou art worthy, &c. For thou wast slain, and hast redeemed us by thy blood; out of every kindred, and tongue, and people and nation; and hast made us unto our God, kings and Priests, and we shall reign on the earth:* then followeth that great thanksgiving, of that great number, in the three following verses, in praise of the redeemer.

The time this relateth unto, when it will be made good and fulfilled, it is very likely it will be then, when our Lord cometh the second time; when the raised from the dead, and the then living, changed, shall take place: when they shall meet the Lord Christ, and come with him to the new earth: where he will fully set up his kingdom and throne: then will that be fully made good, *Isa. 35. 10.* *Isa. 51. 11.* *The ransomed of the Lord, or the redeemed, shall come to Sion with joy, and songs, and everlasting joy shall be on their heads, they shall obtain gladness and joy, and sorrow and mourning shall flee away.* Their rejoycing and felicitie then shall not be of the length of a kings reign, as to instance in *Solomon*; in whose dayes there was great felicity: but it lasted not beyond his dayes: but this, shall be everlasting, *as long as the sun and moon endureth, Psal. 72. 7.* This world affords it not, nor never will, it is likely, as to the fullness of it. Trouble and sorrow and disquiet, hath been and is at the present the portion and lot of the righteous, here, in this world, our Lord hath told us so, *Ioh. 16. 20.* *Ye, [to wit, the righteous] shall weep and lament [that is their condition, here, for a season: what shall the men of the world do?] but the world shall rejoyce, [it is their day] ye, [namely, the righteous] shall be sorrowful: [Ioh. but when that time comes, they shall then rejoyce by your sorrow shall be turned*

turned into joy: and their joy, shall none take from them. As to the fulness of it, it's the time, when sorrow, and tears, and pain, and death, shall be no more: we know what time that is; it is Jerusalem's happy day, in the new earth, in the world to come: then it will be so, and all made good and fulfilled in the fulness and length of time.

Of neerer affinity with redemption, is salvation or being saved, which we shall dilate on a little. Nor after the way of a theorem, or common place: but only, as salvation by Jesus Christ, the blessed saviour of such as believe in him. The beginning of it, and first fruits, here, in regeneration, in this world: and the full harvest and perfection in the world to come, at that happy day of our Lord Christ, when, as it is written, *Heb. 28. To them that look for him, he shall appear the second time without sin unto salvation: full salvation of soul and body, salvation to the utmost, Heb. 7. 25.* Salvation, begun by the Spirit of regeneration; it hath for the earnest of the whole; the holy spirit: and it hath sure promises; all yea and Amen in Christ. About which; faith in the servants of God, is exercised, laying hold on them; and with much consolation and encouragement go on from faith to faith, after the way of the living of the just: they live by faith, and they also dye in faith, and do not receive the thing promised, to wit, full salvation. They that went before, to wit, *Abraham, and Isaac, and Jacob, &c.* Nor those that followed after, since their day; they have not; neither shall they, or any others, receive it, till that blessed time come, *Heb. 11. 13. These all dyed in faith, and received not the promise: so, vers. 39. They obtained a good report through faith, but received not the promise.* It is the salvation of the whole man, body and spirit united in one, as at the first, when God made man, and breathed into him the breath of life, and he became a living soul, or person: of that we speak; which the Apostle tells us, *is nearer then when we first believed.* It grows nearer and nearer. As we have a mighty redeemer, so we have a blessed saviour, who is able to save to the uttermost. *Heb. 7. 25.* He hath undertaken it, he hath begun it, he will perfect it, and finish it to the full; then, at that time, will that be made good to the full, *Rom. 12. 10. Now is come salvation: now so as never before, full, absolute, perfect: it was before but in the beginning, and in the way to perfecting, but now it will be fully finished in the world to come, and true to the utmost; when our Lord cometh again, and all his saints and saved ones with him. Then, the mystery of godlyness and salvation*

salvation will be finished; as he hath spoken by the mouth of all his holy Prophets, *Rev.* 10. 7. This great salvation, the prophets, as holy Peter tells us, *1. Pet.* 1. 10. have enquired, and searched diligently, who prophecyed of that great grace: (the saviour that brought salvation unto all the saved ones) they enquired after the manner, and after the time, testified by the spirit, when it began or was to begin, in a way of humiliation, and suffering of the Lord Christ: and end: and be perfected, in great ensuing glory, *vers.* 11. O happy, and blessed saying, *Col.* 3. 4. *When Christ who is our life* [and our salvation] *shall appear, then shall we also appear with him in glory*; and behold him in his glory, and be like unto him.

The happy restoration of all things that God hath spoken, ~~must~~ might here be treated of; but I shall wave it here, and speak of it after by it self; and shall take knowledge of something concerning immortality and eternal life; which *Adam* was not possessed of: a great thing indeed; of which the holy scriptures of the new testament speak much: a blessed thing to come which will be enjoyed, then; at that happy day of the Lord Christ, in the world to come; immortality, and eternal life are of neere affinity, as the cause and the effect; the root and the fruit: immortality, hath for its contrary, mortality or dying which all the posterity of *Adam* know experimentally: we have treated of it before, and shall be breif in what shall be further offered. The same may be said of immortality and life everlasting, as was sayd of redemption and salvation; the servants of God, have the promise and likewise the earnest, to wit, the spirit in their hearts, here in this world, but not the things themselves, otherwise then as afore, the things themselves in the real possessing and enjoying of them to the full, in the world to come, as it is written, *Mark.* 10. 30. The sufferers for Christ, shall have rewards here. In this world, and in the world to come everlasting life, *Luk.* 18. 30. the same. Immortality is so great a thing, as the scripture tells us, *God only hath Immortality.* *1. Tim.* 6. 16. He will give it, at that day, by Jesus Christ, to the raised, and to the changed ones: they shall then and not before, (whatever some unwisely say) put on immortality, as it is said, *1. Cor.* 15. 53. 54. *This mortality, it shall put on immortality.* Then it shall be, as is elsewhere said, *mortality shall be swallowed up of life.* *2. Cor.* 5. 4. to wit, of life everlasting, the concomitant of immortality.

This of immortality, and life everlasting appertains unto, and shall.

shall be enjoyed by the whole person, the body more especially : into which, the spirit or angelical part was breathed by almighty God, when he first made man ? this is vulgarly called the soul : happily not very properly : it is a received principle that dyes not nor is capable of it, but returns to God that gave it, *Eccles. 12. 7.* how, and where, and in what manner it subsisteth, and whether it hath sympathy, and distinct desire, as it had in the body ? is, I conceive, a very high, and very hidden thing : of which I shall forbear to say any thing.

To be made immortal and put into such an estate, is a condition, beyond what *Adam* attained unto in his happy estate : it is one of the additions of blessedness, the raised and changed saints shall be made partakers of; at that happy day very few have as yet, and it is likely none shall further attain it till then ; and then they shall put it on and enjoy it ; those that by patient continuing in well doing, seek for glory, honour, and immortality, and eternal life, *Rom. 2. 7.* They shall then finde it, according to the promise of the Lord Christ, *Math. 7. 7. Seek, and ye shall finde, &c.* such shall finde and enjoy immortality and everlasting life.

This life, (to wit, eternal life) of the saints of God, it is hid with Christ, in God : and when he that is their life, so, shall appear ; then shall they also appear with him in that state of glory and immortality and life eternal. As it is written, the gift of God is eternal life. It shall be given them then, as our Lord sayth, concerning his sheep that hear his voice, he gives them eternal life, and they shall never perish, or be lost, *Rom. 6. 22. 23. Ioh. 10. 27. 28.* they shall be immortal, then, though now for the present they be mortal and dying dayly.

The Angelical part or spirit in man, simply considered in it self, and barely minded so, seemeth not to be reckoned as eternal life in the scriptures ; without the further gift of God, and grace of the saviour ; together with all those adjuncts of blessedness, and happiness, adjoynd as attendants, making up the whole : for that the wicked, as they have such angelical spirits in their day, here, so they in their day, hereafter, will have a kinde of immortality, and eternity in the world to come. The holy scriptures imply, of the everlasting life of the wicked, *Math. 25. 41. Then shall the king say, Depart from me ye cursed, into everlasting fire, &c. vers. 46. And these shall go into everlasting punishment : 2 Thes. 1. 9. Who shall be punished with everlasting destruction from the presence of the Lord,*
and

and glory of his power; their worm never dyeth, and their fire it never goeth out: implying, their continual being and existence, in order to woe and a sad condition: then; it may be said of them, as sometime our Lord said of Judas; *good had it been for that man, if he had never been born*: so, good were it for the wicked, if there were no resurrection, nor life after this: but that they remained for ever in the grave, in oblivion, and were annihilated and extinct for ever. But alas it is otherwise! they must live again, and that in woe, and torment, for ever!

But the eternal life of the just, their life everlasting will be a blessed and a happy life, accompanied with all the blessed attendants and enjoyments of happyness and blessedness, and freedom from all woe and misery forever: this happy enjoyment of life eternal, or everlasting, often spoken of by our Lord, and the Apostles, recorded in the new testament, it is only enjoyable here, in the first fruits, and in the way of the beginning of it: believers have those blessed fruits of the spirit, faith and hope: faith assures them and helps them to reckon those things that are not as if they were, *Rom. 4. 17.* And hope it fixeth a soul in the full expectation there of it; for that hope is of things not seen or enjoyed; for sayth the Apostle, *how can a man hope for that he seeth?* *Rom. 8. 24.* written to *Titus. chap. 1. 2. chap. 3. 7.* he speaks of the hope of eternal life: and he sayth also, *it is the hope of eternal life, which God hath promised before the world began.* Holy *Iohn* also, *1 Ioh. 2. 25.* saith, *This is the promise that he hath promised us, even eternal life*: We have it in the beginning, we have it in the earnest, the spirit. We have it in faith and hope, those blessed fruits of the spirit of God. We have it in the sure word and promise, which is *yea* and *Amen*: we have it as the servants of God have redemption and salvation: so we have immortalitie and eternal life: and it shall be brought and given unto us, at the revelation of Jesus Christ; then they shall be endowed with it: they shall then put on immortalitie and inherit everlasting life. Hope as an anchor of the soul, sure and stable, hath pitched within the vail, *Heb. 6. 19. 20.* Whither the forerunner [to wit, the Lord Jesus] is for us entred and gone before, in order to our enjoying of all those great good things, before mentioned; together with everlasting life.

One of those great things that shall take place and be made good, at the coming of the Lord Christ, is that mystery shewed by Holy
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Paul,

Paul, 1. Cor. 15. 51. That the believers, that shall be found alive at the coming of the Lord Christ, shall not die but be changed, in a moment, in the twinkling of an eye: of the which, we have treated before: a very great thing, concurring, in time with those other great things before held forth: I shall therefore forbear to treat of it here. I shall only offer this as very likely: that the holy Apostle had it by revelation; or otherwise he learned it of our Lord Christ, who in communication with *Martha*, at *Lazarus* his death, held forth the very same thing, *Ioh. 11. 20.* Our Lord cometh where *Lazarus* was then dead: she, to wit, *Martha*, goeth to meet him, *vers. 21.* she sayth, *Lord, if thou hadst been here, my brother had not dyed.* *Vers. 22.* her faith being strong, she sayth to our Lord, *I know, that whatsoever thou wilt ask of God, he will give it thee.* *Vers. 23.* Our Lord sayth to her, *thy brother shall rise again.* *vers. 24.* She, well informed in the doctrine of the resurrection, she sayth, *I know that he shall rise again, at the resurrection, at the last day.* Jesus sayth to her, *vers. 25.* I am the resurrection and the life, to wit, he is the author, in whose power and ordering both are at his dispose: he is the raiser of the dead; the giver of eternal life. And our Lord tells her further; that, *be that believeth in him, though he were dead, [as Lazarus then was] yet he shall live.* As *Lazarus*, presently after did: then; *vers. 26.* He tells her, *that whosoever believeth in him, shall never dye.* He asked her whether she believed that? alas! she, its likely, was at a loss in the understanding of it, (as are many of the servants of God now) and therefore she answereth not: our Lord Christ intended not believers of that time, such as *Martha*, and the Apostles, that were there present; nor any others, believing in him, of that time: but only such as believing should be alive at his appearing: as holy Paul, hath fully informed us, as for *Martha*, and all the Apostles, and believers in Jesus, in that age, and in the ages since: they have all dyed, and so they will die, till that day take place; and then shall that be fulfilled and made good, sayd then by our Lord Christ: *that he that believeth in him shall never dye: for such, shall only be changed: in a moment in the twinkling of an eye; as Adam was changed for the worse, and lived; so shall they be changed for the better, and continue living still; putting on immortality, and eternal life.*

Minde we one place more, *Rev. 21. 1. 2.* The new heaven, and the new earth, that John saw in a vision; and the new Jerusalem.

tem coming down from heaven, which he saw also : very rich and glorious. *Vers. 3.* He hath declared that which he heard also as well as saw ; a great voice from heaven, [what doth it declare ?] behold, the tabernacle of God is with men. It is uttered with a behold, a great thing, a great blessing ! but greater followeth : and he, [to wit, the Lord God] will dwell with them in the new earth, holy *John* saw, where men, to wit, the servants of God, will dwell then ; God, will then and there dwell with them : a very great and wonderfull thing, which *Solomon* admired ; as well he might. *1. Kings. 8. 27.* will God indeed dwell [with men] on the earth ? behold, the heaven, and heaven of heavens, cannot contain thee ; &c. And yet further grace, that they shall be his people, and God himself, shall be with them, and be their God, happy souls indeed : for happy are the people, whose God is the Lord : who have him with them : in whose presence and favour is life. *Psal. 144. 15. Psal. 30. 3.* this enjoying of God, and Christ is the great adjunct of life everlasting : to be for ever with the Lords : in whose presence is fulness of joy, and at whose right hand, are pleasures for evermore. *Psal. 16. 11.*

Vers. 4. of Rev. 21. and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. And as *Chap. 22.* there shall be no more curse, &c. for the former things are passed away. It is not hard to conceive, and determine, to what time this relateth. This world will not afford such full freedom, and utter exemption from those bitter things forementioned : as it will not afford those high attainments and enjoyments, mentioned by holy *John* ; it will be in the world to come ; then will all things be made new as at the beginning : suitable to the new heavens, and the new earth, and the happy restoration of all things ; of which we shall treat in the following discourse : take we knowledge of what he that sat on the throne, said further to *John*. *Write, saith he, for these words are true, and faithful, and will be made good in their time.* Alas for those that believe not ! all is submitted to the wise in heart.

CHAP. 22. *And the Spirit and the Bride say, Come. And he that heareth, let him come. And he that is thirsty, let him come. And he that will, let him take the water of life freely.*

CHAP. X.

Containing the proposal to consideration, the great restoration of all things spoken of by the Prophets; and the happy change that shall then attend man, and the earth, and the creatures therein: when Jesus Christ shall be sent the second time; and the world to come take hold of place. With sundry great and high Prophecies set forth, that seem to hold forth the same.

THe blessed restoration of all things, which God hath spoken by the mouth of all his holy Prophets since the world began, Acts. 3. 20. 21. The first creation, and making of all things, Gen. 1. may be minded; as the Image and figure, according to which the restitution or restoration will be a returning again into the same mode and figure, state and condition they were in at their first making and framing by God himself: liked and testified to be very good: which Adam by sin and transgression greatly marred and disfigured; sin and the curse following; and all manner of woe and misery following, as the effect followeth its cause.

What holy Moses hath writ concerning the creation of man, and of the earth, and of the creatures therein, together with the gathering together of the waters. What is said and testified by the Lord almighty the maker of them all; concerning the goodness of them, and his liking of them; the testimony given is very high, vers. 31. and God saw all that he had made, and behold, it was very good. The weighing and consideration whereof, will be a good copy to write by; a good pattern or sample, for us to set before us in order to our better taking knowledge of it.

Gen. 1. We have a description of the making the world day by day; and the making of man as the most principal piece of the earthly creation: vers. 26. and God said, let us make man in our own Image, vers. 27. so God created man in his own Image, in the Image of God created he him, male and female created he them. And vers. 26. God blessed them, [so made, in that marvelous condition] and said, be fruitful and multiply, and replenish the earth, and subdue it; having the grant of power given before, vers. 26. a very large grant a great charter of power, given of God to man, in his innocent state, before his fall, and transgression; and the losse he and his posteritie, and

and the whole earthly creation received thereby: upon the whole, it is said, *vers. 31. and God saw every thing that he had made, and behold it was very good.*

The restoration it will be proportionable, and also very good: *Adam* so made was a very choice piece: in the Image of God, and in the likenes of God: of great rectitude marvellous complete and happy: by his transgression and disobedience, he suffered great losse and damage; as did his posterity, and the whole earthly creatures, and great enmitie attended them; and much thralldom and miserie.

But at the happy time of our Lord Christ being sent from heaven again, then there will be a blessed restitution and restoration of all things. Then shall many be rechanged, in a moment for the better; as he was before for the worse: then shall that misery holy *Paul* hath shewed, take place. Then this vile body, sinfull and corrupt, shall be rechanged, *and made like his glorious body*; according to that full and clear testimony of holy *Paul*, *Phil. 3. 20. 21. from heaven we look for the saviour, the Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body: pure, serene, and glorious, without spot, or wrinkle, or any such thing: as he will make his Church then also: and this by changing, in a moment, by putting off and putting on: putting off corruption and sin; and putting on purity, incorruption and holiness, as it is written, 1. Cor. 15. 53. 54. holy Paul, tells us further, 1. Thes. 4. 16. of the Lord Christ himself, [in his own person, he] shall descend from heaven: he did ascend as an Angel, *Acts. 1. 11.* told the beholders, and lookers after him, when he so ascended, and said, *this Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.* Even the same Jesus Christ, as testifieth the Apostle, *Ephes. 4. 9.* he shall again descend, when God shall send him again; at the time of the restitution of all things; and then shall those believers found alive, be changed in a moment into their former happy state, with some happy additions of blessednes.*

The old man, so called, which the servants of God are bidden to put off, *Eph. 4. 22.* Which in this day of regeneration believers have been subduing, and crucifying, by the exercise of mortification and sanctification of the spirit, and yet carry into the grave with them; they shall then be wholly rid of it: in a moment, in the twinkling of an eye, and shall then put on the new man: indeed, and be clothed:

clothed very glorious, by being so changed; all new then, relating to the servants of God; as he from the throne, said, *Rev. 21. 5. Behold, I make all things new: a new heaven, a new earth, a new Jerusalem, came down from heaven; a new covenant, new bodies, new hearts and spirits, new creatures; all things new.*

Adam upright, and perfect condition as a man; and the goodness of the earth, and the creatures therein, liked by God himself, when he viewed them, after he had made them: is it is likely the standard and pattern according to which the restoration will be; as it was at first before mans fall; and the entring the curse, so it is every like to be in the restoration.

In regard of man as man, the change in a moment will effect it. In that happy time, when man will not only be, as at his first creating: but enjoy some blessed additions to his happy estate: namely, stability therein, immortalitie, and life everlasting: the high enjoyment of the presence of God, and the Lord Christ, high interest in the new covenant, and more of the spirit and grace of the saviour, then *Adam* ever had, and that for evermore.

But there is something further considerable: *man was made, male and female; in the image of God they were created so.* And was made with seed in him, whereby to propagate posteritie: he had a wife given him of God; for that, it was not good for him to be alone. A woman, or female, suitable unto him, was formed out of him, in a wonderful wise; and they were bidden to multiply and replenish the earth, and subdue it. and God made nothing in vain. He had, no question, in his innocent estate, if he had continued in it, and not fell from it, generated and replenished the earth; as he did after, in his fallen condition; being bidden to do so before: in order to what will be at the restoration and change, in that moment, at our Lord his coming; the scripture seemeth silent in it, and so I shall be likewise till time discover further; on that day it self declare. I shall only intimate to prevent prejudice; that I do not in the least intend the including of the raised ones, or children of the resurrection, in the case before spoken of; their condition seeming much to differ from that of the changed alive, then; it is said by our Lord, *Math. 22. 30. That in the resurrection, they neither marry, nor are given in marriage; but are as the Angels of God in heaven:* but the changed alive; will be men and women (as *Adam*, and *Eve* were in their first estate) such, by whom that happy world to come will be begun and peopled:

pled as that first world would have been, if *Adam* had not fell. The old world was so after *Adams* fall; and how the new world to come will be some way or how it will be it is likely, I shall say no more. Further it is intimated, that the feperate condition of man is not in the least medled with; but man intire, as he will be at his being changed; at the restoration of all things.

Having made this digression; I premise one or two things more, namely, that the restoration and changing in a moment, it will be here below on earth: it will be from this old corrupt earth under the curse, to that new: which God will create; wherein will dwell blessing: which we according to the promise look for, at that happy day.

And that by the world to come, spoken of in the holy scriptures, in which this restoration will take place, is not meant of heaven above, but a state here below on earth: and that to take it for heaven properly, or understand it so, is to offer losse to the holy scriptures; and that which in effect renders insignificant, and makes void what is said in them, concerning the restoration of all things; the change, in a moment; the new earth; with all things made new, by him sitting on the throne; with very many other things that might be mentioned.

And lastly, I premise, that the *Israelites*, the seed of *Abraham*, *Isaac*, and *Jacob*; will be the people highly concerned, and cheif in this restoration; and change: the twelve thousand of every tribe of *Israel*: and that their land, the land of promise, will share, in a principal wise, in that happy restoration and change; and in a likely way; be the center of the new earth. We shall now return to the matter we had under consideration before; namely, man considered according to propagation and off-spring. How acceptable to some, the proposing of it will be, I know not: but it will be some way necessary, in order to the better minding and taking knowledge of sundrie high prophecies that seem to look that way, and to relate to that day. First, that, *Isa. 59. 20. 21.* the coming of the redeemer to *Sion*; of which we treated before, it relateth, as to the full fulfilling of it, to that happy day, of the changing in a moment, and the blessed restoration of all things then. See what followeth, *vers. 21.* *as for me, this is my covenant with them, saith the Lord* [to wit, with the *Israelites* the seed of *Abraham*] *my spirit that is upon thee,* [it is not said, *in thee*; but *upon thee*; a very glorious anointing then;

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like that, *Zeck. 4. 14.* such a kind of annoynting it is likely will be then, on the changed people; it followeth *] and the words I have put in thy mouth,* [Whether Gods law in their hearts, or the joyfull tone of the Gospel and tidings of great joy, or the new Song of praise and thanksgiving to the lamb, for the great grace and blessedness enjoyed *Psal. 40. 3.* it may be considered; the latter, very likely: *Rev. 5. 12. 13.* it followeth *] nor out of the mouth of thy seeds seed, from henceforth,* [As I conceive, from the time of the redeemers coming the second time, and from henceforth, *as to the fulness of it,] and for ever.* Of great duration, when once begun. Whither this be the same Covenant with that *Ier. 31. 31.* may be considered; Or whether it will be another that will take place with that happy day, and so forward, for ever: I will make no assay to declare: but that it relateth, as to the utmost fulfilling of it, to that blessed time of the restoration; and that it implieth seed and generation then, and seeds seed for ever: seemeth very likely; and that it may probably relate to the changed people, of whom we have spoken; and the rather, if we minde that that followeth, in *Isa. 60.* being the very same prophecy carried on; where *Israel* is bidden, to arise, and shine; when Gods spirit, or annoynting is upon them: they will then shine gloriously; as *Moses* shined when he had been in the mount with God. Then *their light will be fully come, and the glory of the Lord will be risen upon them, and the gentiles will see it, &c.* For great will be their glory: see the whole chapter; and that in the close, where it is said, *a little one, shall become a thousand, and a small one, a strong nation,* hapily, by generation; for then, will be no conversion to increase: so further, *Chap. 61. 8. 9.* *The Lord sayeth, I will make an everlasting Covenant with them, and their seed shall be known among the people; all that see them, shall acknowledge them, that they are the seed that the Lord hath blessed.* What time this eyeth, as to its full fulfilling, consult the 2d. and 3d. verses: minde the whole, and in particular the two last verses: it eyeing that time, when the *Lord Christ* shall appear, and his, shall appear with him in glory. *Col. 3. 4.* *Chap. 65.* Where the *New Heaven* and the *new earth* are foretold, and promised, *vers. 17.* for *behold I create a new heaven, and a new earth: the old shall passe away, and be changed as a vesture, Psal. 102. 26.* They shall also be forgotten, and not remembered: amongst the many things there held forth, *vers. 23.* It is sayd, *they shall not labour in vain, nor bring forth [to wit,*

wit, children] for trouble: for they are the seed of the blessed of the Lord, and their off-spring with them. There are other things in the chapter, as to the full fulfilling of them, relating to that time of the restoration, when our Lord shall again come from heaven, which may be mentioned after. Take we further knowledge of that. *Isa. 11. 6.* That very high prophecy, in order to the restoration of all things: speaking in the former part, of the Lord Christ, and the happiness then: *vers. 6.* He sayeth, *the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the sucking together, and a little child shall lead them.* *vers. 7.* *And the cow and the bear shall feed: their young ones shall lie down together, and the lion shall eat straw like the Oxe.* *Vers. 8.* *And the sucking child shall play on the hole of the Aspidochelone: and the weaned child shall put his hand on the cockatrice Den.* And as it is sayd, *vers. 9.* *none shall hurt or destroy them, no, nor these devouring creatures, at that happy time of the restoration of all things: the prophecy is very high: that we have mentioned. And that which followeth, speaks forth a wonderful change in the creature; and that their hurtfulness, and devouring nature, will then be taken away, by the restoration; and they made harmlesse, as at their first making; so as that will then be that followeth, vers. 9.* *They shall not hurt nor destroy, [not these in the new earth] in all my holy mountain.* But as to that of feed, and offspring, then: here is a little child and a sucking child; here is a weaned childe, very likely to be such then; at that happy time of the restoration, and change: when the groaning creatures, under their present bondage, shall be freed, and be delivered into the glorious liberty of the sons of God, *Rom. 8. 13.* which as they are capable they shall enjoy and be made partakers of. That of *Ezekiel*, is very considerable, *Ezek. 36. 37. Ezek. 37. 25.* Speaking concerning their dwelling in their own land: the land of promise to *Abraham*. He sayth thus, *And ye shall dwell in the land, I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their childrens children, for ever. And my servant David shall be their prince for ever.* *Vers. 27.* *I will make a covenant of peace with them, and multiply them, and set my sanctuary in the midst of them, for evermore.* Was there ever such a thing? such an attayner by *Israel*, since *Ezekiel*'s time? or is there like to be, short of that day, any such full fulfilling, as may answer what he hath said of the Jewish monarchy, or kingdom of stone,

stone, which some are strong in their thoughts for, as having much of scripture for it, as they judge, which I shall not meddle with here: it is reckoned short: but for forty or five and forty years will that amount to make good to the full, what he hath said? *they shall dwell in it, and their children, and their childrens children for ever.* And hath David, Gods servant (to wit, Christ) been, or is he in his person, like to be a prince or ruler in this old world for ever? is it not more like to be in the world to come, in the day of the restoration? let the will in heart consider.

Having held forth something concerning the restoration, and change of man, and the creatures, according to what is held forth in the holy scriptures, and the prophecies therein conteyned: it may be necessary to take a little notice, and see what is spoken concerning the place where they will have their abode and being then, at the restoration. The prophet *Isaiah*, chap. 65. 17. He tells us of a new earth: *for behold I create a new heaven, and a new earth; for which the servants of God in the verse following, are bidden to be glad and rejoyce.* Holy Peter, likewise tells us, 2. *Pet.* 3. 13. That we according to his promise, *look for a new heaven, and a new earth, wherein shall dwell righteousnes;* to wit, righteous men, and things. Holy John he tells us, *Rev.* 21. 1. *Of a new heaven, and a new earth, which he saw.* This newnes it will be by a restoration and change. *Psal.* 102. 27. speaking of the old; he sayth, *they shall perish and wax old as a garment, as a vesture shall thou change them, and they shall be changed:* and, as before made new; for the servants of God, the seed of Abraham, to inhabit and dwell in, for they shall be changed and continue, and dwell there. *see* *Gen.* 28. It seemeth to be propheticall and speaks out much; *the children of thy servants, shall continue, and their seed shall be established before thee.* Even in the new earth; for till then they shall continue to make good the prophecy: then shall that be made good in the new earth, *Isa.* 60. 21. *Thy people shall be all righteous, they shall inherit the land for ever.* This planting, it will be of God himself, for his own glory: and the changed in a moment, will be such righteous ones, a blessed plantation indeed, where no polluter or polluted, shall enter or be found, *Rev.* 21. 27. *There shall in no wise enter into it, anything that defileth, or the make, they shall inherit the earth.* *Math.* 5. 5. *Ye that are poor, and grieve, and weep, and howle, shall inherit the earth.*

The restoration will effect great things for the better, as Adam his sin and transgression, did for the worse, which will be removed and

and done away: it was said by the Lord, *Gen. 3. 17. 18. 19. Cursed is the earth (or ground), for thy sake, in sorrow shalt thou eat thereof all the dayes of thy life: thorns, and thistles shall it bring forth; in the sweat of thy face shalt thou eat bread till thou return to the ground, &c.* A very sore curse and punishment; a change greatly for the worse; it not being so before: as it will not be then; when the restoration takes place, and the change for the better, so greatly: all things made new and restored as at first.

The curse taken off, no curse there then, *Rev. 22. 3.* as now: none of the bitter fruits of transgression and the curse, that attended man and the creatures: as sorrow and pain, sickness and want, hard labour, and toyl for bread; barrenness of the earth, and thorns, and thistles, and want of all good things: all removed and taken away with the curse, at this happy restoration of all things: wherein the land of promise, *To Abraham and his seed, to Jacob, and his called Israelites, Gen. 35. 12. The land I gave Abraham, and Isaac, to thee will I give it, and to thy seed after thee, will I give the land.* This land is like to fare well, and to be the chief: the center of that happy change, and restoration of the earth, and making of it new, *Psal. 105. 8. He hath remembered his covenant for ever, the word he commanded to a thousand generations.* Not yet completed, it is likely: but that it will extend to that time of the restoration, *Exod. 9. 15. Which he confirmed by covenant and oath, ver. 11. The thing is declared, to thee will I give the land of Canaan, the lot of your inheritance, &c.* If God will remember his covenant for ever, to a thousand generations; it will fare well with that land then; as likewise with the lands and dwellings of the saved nations, that shall walk in *Ierusalem's* light, and share with them in all their blessedness, and glory, then: that speaks out much, and is very high, *Zeck. 3. 9. And I will remove the iniquitie of that land in one day, to wit, that happy day of the restoration. Ier. 50. 20. In those dayes, and in that time, saith the Lord, the iniquitie of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found, &c.* Then; will there be no more curse, *Rev. 22. 3.* For that will be gone and be no more found there. Then will that be made good and fully fulfilled, *Mal. 3. 2. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts.* It was prophesied of old, by *Noah*, that God should enlarge his mercy, and he should dwell in the tents of them: likely to be made good to

to the full then. The strangers of *Israhel*. *Ezek. 47. 22 23*. The strangers dwelling to the God of *Israhel*, shall share with *Israhel*, dwelling among them at that day. The prophecy is dark as yet; but the day will declare it: but for *Canaan*; and *Ham* his father, that servant of servants, under the curse of *Noah*: there seemeth to be no mention of any grace or favour for him, or for his lands, or dwellings, at that happy day: but the contrary, of which I shall not now discourse.

As for the interest of the creature, and their sharing, according to their capacity, in the blessedness of that happy day; see what is said, in *Rom. 8. 19*. The earnest expectation of the creature, waiteth for the manifestation of the sons of God. How glorious they will appear then; when they shall be restored, and changed, so *vers. 20*. They are now subject, and they greatly groan, to be freed and delivered: they groan under hope: a great word, *hope*; in the creature that groaneth and travaileth in pain together untill now, *vers. 22*. But that which is a most clear testimony in the case of restoration *vers. 21*. Because the creature it self shall be delivered from the bondage of corruption into the glorious liberty of the children of God: which they shall at the coming of the saviour be restored unto, at that happy day of the restoration of all things. Alas, for them that do not believe it and hope for it! the whole matter proposed and field forth is submitted to the judgment of the ingenious and intelligent reader.

CHAP. XI.

Containing the proposal of some other prophecies, that speak of a blessed and flourishing condition, and great prosperity, peace, and the enjoyment of great blessings, the righteous shall then enjoy, when our Lord *Christ* comes, and the blessed restoration takes place, and the freedom from all want, woe and misery then.

There are other prophecies besides those that speak of seed, offspring, children and posterity; that speak of great prosperity the righteous shall enjoy then, at the restoration and coming of the Lord; namely of the enjoyment of inheritance and possessions, vineyard, and olive yards; of planting, and sowing, and reaping the fruit,

fruit, of eating and drinking, building houses and dwelling in them, of sitting under their own vines, and figtrees, and none making them afraid, of flourishing, and enjoying abundance of all good things; all which, are looked on as low carnal things, by some, incompatible with the happiness of the blessed state and condition of the righteous in the world to come: which they count and would have to be heaven it self: and therefore those aforesaid things are passed over and little notice taken of them: or they are referred to times, short of that happy day for their being made good: or otherwise, they are allegorized, and have some spiritual meaning put upon them: but however notwithstanding, it is very likely, that all those things in the fulness according as they are expressed in the holy writ, as foretold by the prophets, shall be made good and take place; and there hath no such time been yet: it is probable nor short of that happy time of the restoration and change, is there like to be, the full performance and making good the same.

I do conceive that I cannot without the attracting censure, and suffering losse, and being cryed out on as being erroneous at the least, propose these things to consideration; the spirits of some are so keen, and their thoughts so high set the other way, that they will cry *carnal, carnal*, at the least, if not far worse; however I shall bear it, and go on. And shall premise, as a copy to write by, and as a standard to measure by, the condition and state of *Adam* and the earth, as it was at the first, when God created it, before mans fall, and the curse that entered thereupon: the restoration and change will be into the same estate and condition, with some blessed advantages to the enjoyers of it, at that happy day. Upon the serious minding whereof something haply may appear, not thought of: for as God neither made, nor ordained any thing in vain, so he both foretold, and promised nothing that is insignificant, useless, and unsuitable to the state and condition of man: *Adam* and *Eve* were man and woman: they changed alive in a moment, in the twinkling of an eye, will be the like.

We propose in the first place, *Psal. 72*. It is spoken of *Solomon* in the type, but of the Lord *Christ* the great *Solomon* in the antitype. Weigh the *Psalms* in the whole, as speaking of the happy day of *Christ*s kingdom to be brief, consider *vers. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72.* the Lord *Christ* *shall flourish, and abundance of peace* [with the enjoying of all good things] as long as the moon and stars.

See

See also, vers. 16. A bandfull of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon; and they of the city shall flourish like the grasse of the earth. There was in Solomons time, a very happy time; and an high attainer; the highest that ever Israel attained unto at any time, or that for a time they are like to attain unto in this world; of peace, plenty and prosperity; but alas! It lasted not, but went off with him. And besides, it is short of what is spoken of in the Psalm: and in lastingness no comparison: for *that shall abide, as long as the moon endureth.* When the Lord Christ reigneth, there shall be great honour and subjection given to him by the great ones; and it will fare well with the poor, *vers. 12. 13. 14. also vers. 2. 4. 6.* Of this 72. Psalm, then shall that be fulfilled and made good, *Psalm. 67. 3. 4. 6. 7.* Let the people praise thee, O God, for all the people praise thee; O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee; As they will do then: they will sing Hallelujahs and prayse to the Lamb: what followeth then? then shall the earth yeeld her increase [very fruitful times then] and God, even our own God shall blasse us, and all the ends of the earth shall fear him. It will be so eminently then.

In the next place, take we knowledge of that very eminent place, *Isa. 65.* It is the prophecy where the new heaven, and the new earth are spoken of and promised; see what is said, in *vers. 13.* Therefore, thus saith the Lord, behold, my servants shall eat but ye shall be hungry [to wit, the wicked and unaved nations and people] behold, my servants shall drink but ye shall be thirsty: behold, [all with a behold, very observable] my servants shall rejoyce but ye shall be ashamed, *vers. 14.* Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit, *vers. 15.* And ye shall hate your name for a curse unto my chosen; for the Lord God shall punish you, and call his servants by another [a new] name: a great difference then; like that of *Dives*, and *Lazarus*: we see, here is eating and drinking then; for so did *Adam*, and *Eve*, and so did our Lord Christ in the day of his being here, both before his death, and after his resurrection, *Luke. 24. 42. 43.* And so very likely will those changed alive, then do: for they will be men, and women. It followeth, as a reason; and that with a behold, also *vers. 16.* For I will create a new heaven, and a new earth. The first will be done away, and forgotten, *vers. 8.* They that be blind in ignorance, for the

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great blessednes and glory, *Jerusalem will be in*: God will create them so; a rejoycing, a praise. *Vers. 19. The voice of weeping shall no more be heard in her, nor the voice of crying.* It is easy to see, to what time and state that belongs; this world, affords no such exemption from weeping, and crying: only it will (as to the full fulfilling) be in the blessed world to come. *Vers. 21. They shall build houses, and inhabit them, they shall plant vineyards, and eat the fruit of them. Vers. 22. They shall not build, and another inhabit; they shall not plant and another eat,* [it fares so in this world many times, but it will not then;] *For as the dayes of a tree* [which are many] *so shall be the dayes of Gods people.* It followeth, and mine elect shall long enjoy the work of their hands; their building and planting, &c. *vers. 23. They shall not labour in vain,* [as many do in this world] *nor bring forth for trouble,* [of which we made mention before] *For they are the blessed of the Lord, and their off-spring with them. Vers. 25. The wolf and the lamb shall feed together.* The same with that in *Isa. 11.* of which before. It is not hard to conceive, what time this relateth unto: it relateth to and is a prophecy of the new earth, that God will create, when there shall be the re-toration of all things: When it shall all come to passe, and be so, as is declared; whether we believe it or no.

The prophet *Jeremiah*, declareth something to the like effect, *Jer. 33. 6. 7. 8. 9. I will bring them health, I will cause their captivity to return; I will cleanse them from all their iniquitie, and it shall be to me, a name of joy and praise before all the people of the earth.* For the great prosperitie, God will procure unto it. And *vers. 11. The voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride, &c. For he will cause their captivity to return: And so he goeth on in a promisy way, of good things, to the end of the 16th. verse. See the prophecy at large: I spare to set it down, for fear of being over large; And consider to what time it relateth, for its full fulfilling: at the time, of the branch of righteousness growing up to David; in the land, it will be. We may also minde that *Jer. 50. 19. 20. When Israels captivity shall be returned, &c. and the iniquity of Israel and Judah, sought for, and not be found; for there shall be none.* we spoke of it before.*

Hosea the prophet, mentioned by *holy Paul, Rom. 9.* Eyeing the time of their great return, and Gods gracious return to them, *Hos. 2. 18. In that day* [to wit, of the restoration] *I will make a covenant*

covenant with them and with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword, and the battle out of the earth, I will make them lie down safely. It may easily be minded, what day this relateth unto, it being the same with *Isa.* 11. mentioned before, when the hurtful nature of the creature will cease, and mans enmitie also; and wars cease to the ends of the earth, and the restoration of all things, and the peaceable kingdom of the Lord Christ takes place, then it will be so, and it is not like to be before. *Vers.* 19. I will betroth thee to me for ever. The marriage of the lamb will be nigh then, yea I will betroth thee to me in righteousness, &c. *vers.* 21. And it shall come to passe in that day, I will hear the heavens and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oyl, and they shall hear. *Iezreel.*: and I will sow her to me in the earth, to wit, the new earth, as to the fulfilling of it: it is not sayd, in heaven; but in the earth.

Further, see what the prophet *Joel*, sayth, chap. 3. 18. And it shall come to passe when Jerusalem shall be holy, and no stranger passe through her any more; as they shall, in no wise then; *Rev.* 21. 27. at that day, then at that day, the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters: a fountain shall come forth of the house of the Lord, and shall water the valley of Chittim. [It will go ill with Egypt then]: *vers.* 20. But Judah shall dwell for ever, and Jerusalem, from generation to generation: for God will then cleanse; so, as never before: I conceive, by changing of them in a moment: for the Lord dwelleth in Sion: and his tabernacle will then be with men, *Rev.* 21. 3. And he will dwell with men.

In the next place, see what the prophet *Micha* sayth also; in the matter, *Mich.* 4. 1. It shall come to passe in the last dayes [not yet made good] that the mountain of the Lords house shall be exalted and established, &c. see the place, *vers.* 3. And he, [to wit, the Lord Christ, when he cometh especially] shall rebuke strong nations, and judge many people: And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation neither learn war any more: a blessed peaceable time then. *Vers.* 4. But they shall sit every man under his vine, and under his fig tree and none shall make them afraid: though they have no defensive arms: for there will be no need of them: sure enough to be made

made true and good : for the mouth of the Lord hath spoken it. Then at that day, will be the peaceable kingdom of the Lord Christ : and he as *vers. 7.* The Lord shall reign over them in mount Sion from henceforth, and for ever.

See what the prophet *Zechariah* sayth also, *Zech. 3. 9. 10.* And I will remove the iniquity of that land [to wit, the land of *Canaan* chiefly,] in one day ; namely, the day of the restoration : and when it shall be so, then ; they shall call every one his neighbor under the vine and under the figtree. The prophet *Malachy* speaketh of the blessedness of that day, even upon the same account *Mal. 3. 12.* And ye shall be a delightfull land, sayth the Lord God.

There are other high prophecies in *Isaiah*, as that *Isa. 49.* from *vers. 5. to vers. 13.* and from thence to *vers. 24.* See what great things of like importance, are said, which I shall forbear to dilate on. So *Isa. 52. Isa. 54. Isa. 55. 11. 12.* There are prophecies in the holy scriptures, that speak of inheritances, and possessions : of Lot and sharing by Lot. that seem as to their full fulfilling to relate to that happy day of the restoration, and the new earth promised taking place. As some time of old the land of *Canaan*, was by promise given *Israel* for an inheritance by the Lord ; was after a long time divided to them by Lot ; and accordingly possessed by them in a way of particular propriety : for they had not only a general right in the whole land, as so given them of God, but they had a particular interest in a part of it, as it fell unto them by Lot : where the Lord himself was the determiner ; as *Solomon* sayth *Prov. 16. 33.* The Lot is cast into the lap : but the whole disposing thereof is of the Lord : whither that land so promised, and after a long time possessed, and divided by Lot, was not a type of the new earth promised and expected ; and of some higher division and sharing at the restoration of all things, may be considered ; and the rather because of what *Ezekiel* hath declared, which will have its fulfilling and making good ; though as yet we understand it not : it is very probable it is not yet fulfilled ; but will sure enough ; which the day will declare fully, though to us it is dark, and we understand little. Every tribe, as well as the whole people, will have their share and Lot : and the strangers will share with them, where his dwelling is with them then ; *Ezek. 47. 22. 23.* very considerable. The twelve tribes, they are to have every one their share, or Lot : and the prince his : and he must not take any of the peoples share from them, to drive them

out of their possession, see *Ezek.* 46. 18. The twelve tribes will have interest in the city, and every one a gate called by their name: and the name of the city from that day [very probable to be the day of the restoration] will be, the Lord is there: He will be so, in the new earth, *Rev.* 21. 3.

The prophet *Obadiab* hath something to the same effect, *vers.* 17. But in mount *Sion* there shall be deliverance, and there shall be holiness, and the house of *Jacob*, shall possess their possessions. *Vers.* 19. And they of the south shall possess the mount of *Esau*: and they of the plain the philistins; and they shall possess the fields of *Ephraim*, and the fields of *Samaria*; and *Benjamin* shall possess *Gilead*. *vers.* 20. And the captivity of the host of *Israel*, shall possess that of the *Canaanites*, even unto *Zarephath*; and the captivity of *Jerusalem*, which is in *Se-pharad*, shall possess the cities of the south. *Vers.* 21. And saviours [or judges and disposers] shall come upon the mount *Sion* to judge the mount of *Esau*. And [this it will be when] the kingdom shall be the Lords: for as yet it hath not been nor is it likely so fully to be, till that happy time takes place.

The rather is that considerable, because of what the new testament holds forth this way, *Eph.* 1. 10. In the fulness of times, in the Lord *Christ*, he should gather together in one, the things in heaven, and the things in the earth, even in him; [restore them, make them new; all good, and holy, as at first.] *Vers.* 11. In whom we have obtained an inheritance or lot. *Vers.* 13. 14. The spirit of promise, is sayd to be the earnest of our inheritance; to wit, of our interest, and right unto it, and that we shall in time possess it: we have for the present the earnest, we shall have in the appointed time the full purchase: it will be redeemed and settled on those it is redeemed and purchased for; to the praise of the glory of him that hath done it for his. *Ephes.* 5. 5. It is spoken of by the Apostle as a known thing; that no wicked, unclean person, hath any inheritance in the kingdom of *Christ*, or of *God*; to wit, in that kingdom to come. *Col.* 1. 12. the Apostle speaketh, of giving thanks unto the father, which hath made us meet to be partakers of the inheritance of the saints in light. The saints will then have inheritance given unto them, at that time when *Jerusalem's* light is come, and the glory of the Lord riseth upon her, *Isa.* 60. 1. when she will shine gloriously, holy *Peter*, in like manner, *1. Pet.* 1. 4. blesteth *God*, for the lively hope, the servants of *God* are begotten again unto, by the resurrection

redemption of Jesus Christ from the dead, to an inheritance, [the description of it suiteth with the restoration, and change: it is incorruptible and undefiled: it will be so when it falls in with that time; when the iniquity of this land is removed, and the curse taken from the earth, and it made new; in the inheritance then and there: then will be no corruption, or defilement, for there shall in no wise enter any that defileth, Rev. 21. 27. it is said further, that it fadeth not away; as many times in this world mens inheritances do; but it will not be so then: it is in sure hands, in safe keeping; it is laid up in heaven for you, to wit, for the servants of God. It may be asked by some, how we shall come to have it? how we shall get to heaven to receive it? take no care; there is no need of absconding: for *1. 3.* holy Peter tells us it shall be brought unto us. And telleth, when also: at the revelation of Jesus Christ, when the Lord Christ shall be revealed from heaven, and the dead raised; and the living saints then changed, it will be brought unto the servants of God from heaven. We have now the earnest of it, as before: and we have the promise, *Heb. 9. 15.* then the called shall receive that eternal inheritance, according to the promise: which faith, and hope, are now exercised about, for the good of the servants of God: but shall then give place, when the thing it self is possessed, and enjoyed.

The new testament seemeth to speak sparingly, concerning good things, in a particular way. Our Lord tells his *106. 14.* of many places (or houses) he is gone to prepare for his: that he should come again, and receive them to himself: and that where he is, there they should be also. We are told, that in his presence, is fullness of joy, and pleasures for evermore, *Psalm 16. 11.* holy Paul tells us, *1. Cor. 2. 9.* that the eye hath not seen, nor the ear heard, nor hath it entered into the heart of man to conceive, what [good things] God hath prepared for them that love him. Holy John tells us, *1. John 3. 2.* now we are the sons of God but it is not yet appeared, [or is not manifest] what we shall be: how fully happy and blessed in our enjoyments: only we shall live for ever with him. *1. John 3. 2.* that may satisfy us.

The Scriptures of the new testament, they tell us rather of what we shall be freed from: what we shall not suffer, and undergo then: and that hath the contrary included as implied. It tells us, we shall hunger no more, nor thirst no more [that is will be then no cause] neither shall the sun light on them, nor the heat of the day: nor shall any more hurt them, *Rev. 7. 16.* the Lamb shall lead them to the living fountain.

ountains of water : [for their refreshing] and shall feed them also : and God shall wipe all tears from their eyes. *Rev. 7. 17.*

Rev. 21. 3. the tabernacle of God, is said to be with men, and he will dwell with them, and they shall be his people, and God himself, shall be with them, and be their God : and as *vers. 4.* shall wipe away all tears from their eyes, and there shall be no more death [we may easily guess when and where that will be] neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away : all those former evil things, the bitter fruit of the curse. *vers. 5.* he that sat on the throne, said, behold I make all things new : and he said unto me, write ; for these words are true and faithfull. And *vers. 6.* he said, it is done, I am *Alpha* and *Omega*. It is sure ; there will be no failer in it. *Rev. 22. 3.* there shall be no more curse ; the sad effect of *Adams* transgression, will be no more then, but all good, blessedness, and felicity for ever. The throne of God and the lamb, the new *Jerusalem*, a pure river of water of life : on either side of the river, the tree of life, which bare twelve manner of fruits, and yeilded her fruit every month : [for food, it is likely, for God made nothing in vain, nor caused any thing to bring forth fruit of no use] : and the leaves of the tree, will be good for healing to the nations. And again, it is said, *vers. 6.* these sayings, are faithfull, and true, and must shortly be done. For behold, the Lord *Christ*, comes quickly. *vers. 7.* the whole matter thus held forth, is left to the consideration of the Reader.

CHAP. XLII

Containing the proposing to consideration some things which the holy scriptures hold forth, concerning dominion and power, sovereignty and rule ; which the changed people ; the *Israelites* especially, are likely to have at the reformation, as the world is to enjoy : under the Lord *Christ*, being then come, and reigning, as with some eminent *Scriptures*, asserting the sureness of the making all good, so foretold and declared.

MAN, at his first making, was ordered by the great creator, to have dominion and rule over the creatures, *Gen. 1. 28.* It was said, in that state : have thou dominion over the fish of the sea, and over

over the fowls of the air, and over every thing that moveth on the earth. Man having sinned and lost himself; the curse it entred, and therewith enmitie; not only among the creatures, but rebellion, many times, against man himself, by some of the creatures. God of his great goodness and compassion, so ordered and provided, for a number of fallen man, amongst whom the enmitie entred, and took place to a great degree, according to his purpose, and pleasure, *Gen. 3. 15. I will put enmitie*, not only among the creatures; and man, and the creature, but between men among themselves: these chosen and those rejected; *Jacob* and *Esau*: the seed, and the seed: a great mystery: I shall not treat of it, I only mention the thing, in order to our better proceed in the matter proposed. The enmity, it began and brake forth betimes; witness that of *Cain*, *Gen. 4. 8.* That *Cain* rose up, and slew his brother, righteous *Abel*. This seed of *Abraham*, yea *Israel* as a nation, and the line of *David*, had not only the promise of dominion and rule; but had the thing it self: haply it may be a type of some greater thing to come hereafter: for save now and then for a little space; the seed of the serpent, and not the seed of the woman hath had the dominion in the old, and in this present world, for the most part. Consult the holy histories and others, it will plainly appear: and the state of this day will witness to the truth of it. The time is not yet come for the seed of the woman, but it hasteneth: our Lord Christ will take to himself, his great power and reign but he will save: then will be the time: in the mean time, the enmitie will continue and grow great: *Dives* will have the day; and the womans seed under the Hatches, as was *Lazarus* then: but the day will change, the time of refreshing will come from the presence of the Lord, and Jesus Christ will be sent, and come again, and a happy morning for the righteous, when they shall have the full dominion, then will that be made good, *Psa. 14.* *The righteous shall have dominion over them in the morning*; that blessed morning of the raising and changing the righteous, they shall have the dominion: their day will be, when the Lord Christ comes and fully taketh to him his great power and reign: then shall great power and dominion be given to the saints: for they shall reign with him: *Rev. 20. 4. 6.* of which more after. But to proceed in a gradual way, and take knowledge of what the holy scripture holdeth forth, as relating to and eyeing that happy time before mentioned: we may take knowledge, of father *Jacob* blessing of *Judah* his son,

Gen. 49. 8.

Gen. 49. 8. His hand should be on the neck of his enemies: his fathers children should bow before him. Vers. 10. The scepter shall not depart from Judah, &c. We may also take notice of Balaams prophecy; Num. 24. 7. 18. See the place; the height and fulness is like to be then: see likewise, vers. 17. 18. 19. All held forth, which I forbear to set down; relateth to a time afaire off, and not nigh. Vers. 17. Out of Jacob, shall come he that shall have the dominion: a wonderfull time it relateth unto: for, as vers. 23. Who shall live, when God doth this? he will, he will do it.

Then: In the dayes of the dominion and reign of the Lord Christ, shall that be fulfilled, Psal. 15. acknowledged, and stiled, a Psalm of Christs kingdom, vers. 14. In stead of thy fathers, thou shalt have [or there shall be] children, whom thou mayest make princes in all the earth [to wit, fully so; in the new earth.] I will make thy name to be remembered, in all generations; therefore shall the people praise thee forever and ever. Psal. 49. 14. Eyering the resurrection, when death feedeth on the wicked in the grave: the righteous shall arise, and have the day: the dominion, in that very morning: likewise, will that be made good then, Psal. 149. 9. To have power to execute the vengeance that is written: it is sayd, his honour have all the saints; to share with the Lord Christ, their blessed saviour and redeemer, their king and governor, sure enough to be true and made good then.

In the next place, take we knowledge of what holy Isaiah sayth, Isa. 60. 12. The nation and kingdom that will not serve thee, [to wit, Israel] shall perish; yea, those nations shall be utterly wasted: vers. 14. The sons of them that afflicted thee, shall come bending unto thee, and all they shall be spied thee, shall bow themselves down at the sole of thy feet; and shall call that, the glory of the Lord. That this relateth to the time of Christ, and his kingdom, few deny.

We shall proceed to that eminent place, Dan. 7. It is after the fourth kingdom or monarchy; see what is sayd, vers. 28. But the saints of the most high, [to wit, the Israelites; especially] shall take, and possess the kingdom for ever, even for ever and ever: very great durations not yet begun, it is likely; but will fully be fulfilled, at the restoration; when our Lord Christ shall be sent the second time; then the saints shall take and possess the kingdom. Vers. 22. Unto the ancient of days came, and judgement was given to the saint of the most high; And the time came, that the saints posses-

fed

fed the kingdom. Some build the fifth Monarchy or kingdom of the stone, on this and other the like scriptures; apprehending it will be in this world, before the restoration and change we have treated of, which I leave to the day to declare, whether it will be so or no: but what holy *Daniel* hath foretold; will surely be made good; even that, *vers. 27. And the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, that is, their governour.* There can be nothing more full and plain: only the time is to be waited for: and very like it will be fully fulfilled, when our Lord Christ fully takes to him his power and reigns, at the happy restoration of all things. I shall mention no more out of the old testament: Our Lord Christ in the new, hath told us, *that his kingdom is not of this world, Joh. 18. 36.* neither, as I apprehend, is, or to be, in this world, save in a spiritual consideration; as the gospel and gospel dispensations; as the spirit and word; and the fruits of the spirit, righteousness, peace, and joy, with faith and love, &c. [though some apprehend from those words in the latter part of that verse, *but now is my kingdom not from hence, or then; to be set up in this world,* the emphasis of the words, as they conceive, lying in the word, *but now;* that his kingdom will begin to be set up in this world before his personal coming; but I leave it as not being the subject matter of this discourse:] but that is clear another thing that we are treating of: from his kingdom in a spiritual consideration only. It is dominion, kingdom and power, outward and visible, which our treaty is of: this; our Lord hath not taken to him as yet; he hath not taken to him his great power and kingdom: he is gone to fetch it: when he comes he will bring it with him, *Luk. 19. 12. 15. 2. Tim. 4. 7.* And then; he will fully set it up, and reign gloriously in the midst of his enemies.

It is much, in my apprehension, that any should think, the saints of the most high, should reign, and have kingdom, and power, and dominion, before the Lord Christ; that would answer the prophecies in the holy Scriptures, and be a fulfilling of them; but, I conceive, though some so think and say; yet most of them that judge, Christs kingdom will begin to be set up in this world before his personal coming, do not apprehend, that the prophecies on that account will have their full fulfilling therein; nor will be so fulfilled till he so comes.

Our

Our Lord Christ tels his followers that continued with him in his temptations, *Luk. 22. 28 29. 30. And I appoint unto you a kingdom, as my father hath appointed unto me, that you may eat and drink at my table, in my kingdom [when it comes, and he reigns in it] and sit on thrones judging the twelve tribes of Israel.* Minde we that in *Math. 25. 24. come ye blessed of my father, inherit the kingdom prepared for you, &c.* When will this be? when he shall come in his glory, and all the holy Angels with him; and shall sit on the throne of his glory: it will be, then; that the Saints of the most high God will be, so advanced and dignified; so impowered to judge, *know ye not,* saith the Apostle, *1. Cor. 6. 2. that the Saints shall judge the world, yea, and Angels also, vers. 3. the world have judged, and wrongfully, many times, condemned them; and they have been for Christs sake killed all the day long, Rom. 8. 36. it will be otherwise then; they shall judge them that injuriously condemned them: then the Saints shall have the day: and what Daniel hath told, shall come to passe: that the dominion, and greatness of the kingdom under the whole heaven, shall be given to the Saints of the most high,*

Our Lord Christ will be then the greatest monarch that ever was on earth, *1. Tim. 6. 25. he will be the only potentate, the king of kings and Lord of Lords: he will be far advanced in power and dignitie, beyond and above all principalities and powers, and might, and dominion, and every name [of power and dignitie, by which the potentates of this world are named] that is named in this world, and that which is to come: far above them all will the Lord Christ be then; it will be happy for the Saints then; for he is their head and they shall share with him therein: they shall reign on earth when he reigneth: he will delegate power to them: they shall be invested with great authority, and shall reign with him on earth. He will give power to the faithfull improvers of their trust, Luk. 19. 17. 19, to one to be ruler over ten Cities, and to another to be ruler over five Cities. And in like manner, it is likely, to others, to be over nations, and countreyes, according to that, Psal. 45. 16. thou shalt have children, whom thou mayest make princes in all the earth. Like to be fully fulfilled and made good then; and as it followeth, vers. 17. I will make thy name to be remembred in all generations, therefore shall the people praise thee for ever and ever: the promise to the overcomers, in the Church of Thyatira, speaks forth much, and comports with the psalmist before; Rev. 2. 26. 27. he that overcometh, and*

and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of Iron, &c. even as I received of my father, to wit, power to do it. Those alive and believing, at the coming of the Lord Christ then, changed, in a moment, will be such overcomers, and keepers of his works to the end; in an eminent wise; and haply, may have that power given to them then, together with all other overcomers that had been dead before to that time then raised. Holy Paul saith, 2. Tim. 2. 12. *if we suffer, we shall also reign with him*; and saith, it is a faithfull saying; as it is a blessed word, and comfortable, Rom. 8. 17. *if so be we suffer with him, we may be also glorified together*. The world to come; it will not be under the subjection and rule of Angels, Heb. 2. 5. he hath not put in subjection, unto the Angels, the world to come, of which we speak: haply, this present world is so under them: but, that to come shall not: but it will be under the Lord Christ and the Saints; they will be made unto God kings and priests and shall reign on the earth, at that happy day, in the new earth, when our Lord is come; they shall have full power and reign. Jude speaketh of the Lord Christ *his coming with ten thousand of his Saints, to execute judgement on ungodly sinners*; whose day will be over, then; like unto rich Dives; Lazarus day will take place then; the righteous, will have the day then; and the preheminance.

Rev. 20. 4. the martyrs for Christs sake, it is said of them by way of eminence as to rule and government above the rest of the dead Saints, then also raised, and reigning, *They lived and reigned with Christ a thousand years*. And again, vers. 6. it is said of all the raised Saints, [compared with other Scriptures, including the changed,] at that time *they shall be Priests of God and of Christ, and shall reign with him a thousand years*. And we may believe it; for these sayings, are no fables, or insignificant expressions. Whither they be believed or no, they will be found to be the true sayings of almighty God; and shall with the rest of the Prophecies and sayings concerning good things, to come for the righteous, be made good, and fulfilled to the full; whatever fulfilling in a degree they may have had before. This also held forth is submitted to the consideration of the wise in heart.

Q. As given that Christ had been before
 23. 45. And, ymnosty, high testimony
 way, and shall have the day then, and the preheminance

A Post-script, or, an Appendix to the whole.

THERE are many great Prophecies and sayings in the holy Scriptures, of the old and new testament, that hold forth very great good things, and a very blessed and happy time the righteous shall have and enjoy, and be made partakers of, hereafter; when the Lord Christ shall come, and his reward with him: when the refreshing from the presence of the Lord and the restoration of all things shall take place; which are recorded to encourage the servants of God to believe and hope, and wait patiently, for the appointed time.

There are very high attestations recorded in the holy Scriptures, of the sureness and certainty of them; which we shall a little enquire into; and set down for encouragement to believe, hope on, and wait patiently for the great grace, and blessed good things, that shall be brought unto us, and we shall enjoy, at the revelation of Jesus Christ.

1. Pet. 1. 13. I should tire the reader, and as it were, hold a candle to the sun, to go about to set down what might be gathered out of the holy Scriptures, this way; two or three places we shall venture to propose and set down, and leave the rest. In *Isa. 51.* likewise *Isa. 54.* we may see, how God himself, asserts his faithfulness in his word and promises, of good to his people: as sure, as the waters of *Noah*, the flood that drowned the old world, but shall no more do it, so sure will he perform his promises of good things to his people. As sure as he divided the sea, and made it a way for the redeemed to passe over; see the places In *Jer. 31. 35. 36. 37.* See how the Lord setteth forth himself, by his greatness; in the great works he hath done of old, and upholding of them by his mighty power: the ordinances of heaven, and the foundations of the earth, that cannot be measured or searched out: so will he be in his word, and promises to the seed of *Israel* his people; see the place. And consider what the prophet *Micah* sayth *Micah. 7. 20.* Thou wilt perform the truth to *Jacob*, and the mercy to *Abraham*, which thou hast sworn unto our fathers, from the dayes of old.

The words of prophecy, contained in the holy scriptures, they are very sure, very stable, settled in heaven: confirmed by the promise and oath of almighty God: it is impossible for him to lye, or fail; our Lord Christ hath given a high testimony, *Math. 24. 35.* *Heaven and earth shall passe away but my words shall not passe away.*
Hath

Hath he spoken and shall he not do it? hath he promised, and shall he not perform it? he hath highly engaged himself therein: he is faithful, he is able, he will make it good and perform it. There is nothing hard for him: he is mighty in power, and wonderful in working. What he hath declared by his servants the prophets, there shall nothing fail thereof; but be made good, in its time.

The testimony of holy *Peter*, 2. *Pet.* 1. 16. Is very considerable, he tells us that the things concerning the kingdom and coming of the Lord Christ, are no cunning devised fables; but true and real things. first, that they were eye witnesses of his majesty, to wit, of the Lord Christs; shewn forth, at the transfiguration on the holy mount, *Math.* 17. 1. What honor and glory he received, when there came a voice to him from that excellent glory; *this is my beloved son, in whom I am well pleased.* This voice they heard from heaven, namely, *Peter, James, and John*; being with him in the holy mount, where *Moses, and Elias* were also present. Here were three good and authentic witnesses; that both heard and saw themselves; against the validness of their testimony, no exception could be made. They had it not by hear-say: but saw and heard themselves: yet he, good humble servant of Jesus Christ, prefers prophecy before it. *Pet.* 1. 19. *We have a more sure word of prophecy, to the which, we shall do well to take heed.* A very high and blessed testimony, in the behalf of what the holy prophets have spoken, concerning the power, and coming of the Lord Christ: and he encourageth the servants of God, to take heed unto it, as to a light that shineth in a dark place. But it may be asked: how long are we so to do? He tells us, *until the day dawn, and the day-star arise in your hearts.* The blessed day when *Jerusalem's* light shall be fully come, and the day-star arise in the heart, and to the heart: when there will be light within, and without: great light; as the light of seven dayes put together. When all the prophecies which concern Christ our Lord, his coming in power and great glory, and the coming of his kingdom, with all the things relating to that happy day, shall have their full fulfilling and making good: as those former promises relating to his first coming and the day of his humiliation and sufferings; had then their fulfilling and making good. Of which, we shall speak a little, in a parallel way, with much assurance that it will be even so, without any the least failer at all.

There is mention in the holy Evangelists of many prophecies fulfilled,

fulfilled, at the first coming of our Lord Christ; observed, and written, and not in vain. God he is the same, and his word is the same, and the promises relating to his coming again: his second coming will have the same fulfilling, and making good whether we believe it, or not. They are all true, and faithful: they are all, *yes* and *Amen*. touching those in his humiliation, there were some of them, at his very first coming: and some of them were fulfilled, at the end and finishing of his suffering. In like manner there be prophecies and high sayings, relating to the beginning of his coming in power and great glory; and the coming of his kingdom, and the things relating thereunto. And some prophecies relating to the latter end of his kingdom and reign, which will, accordingly, take place, and be accomplished.

Take we knowledge of those relating to our Lord Christ his first coming; the very beginning thereof, *Math. 1. 22.* His incarnation, is said to be on that account; *that it might be fulfilled, which was spoken by the prophet* [to wit, *Isaiah, chap. 7. 14.*] *Behold, a virgin shall conceive and bring forth a son, and they shall call his name Emmanuel.* A very unlikely thing, and hard to be believed, if reason had been consulted, yet was fulfilled and made good. Our Lord Christ was born in *Bethlehem*; so it was written, *Mich. 5. 2.* see *Math. 2. 5.* Herods enquire where Christ should be born, our Lord Christ being carried into *Egypt*; and brought thence, was, *that it might be fulfilled* which was written, *Out of Egypt have I called my son. Hos. 11. 1.* This had been fulfilled before in *Israel's* being brought out of *Egypt*; so the prophet speaketh of it; yet it had an eye to another fulfilling, which it had here in our Lord Christ, *Math. 2. 15.* Herods cruel murdering the innocent children, was the fulfilling of a prophecy: then was fulfilled that of *Jeremie the prophet, Jer. 31. 15.* *In Rama was a voice heard, Lamentation and bitter weeping, Rachel weeping for her children, &c.* When our Lord came out of *Egypt* he went and dwelt in a citie, called *Nazareth*: *that it might be fulfilled, that was spoken by the prophet, he shall be called a Nazarene.* Our Lord leaving *Nazareth*, came and dwelt in *Capernaum*, in the border of *Zebulon* and *Naphtali*, *Math. 4. 13. 14. 15.* That, it might be fulfilled, *Isa. 9. 1.* *The Land of Zebulon, &c.* The people that sat in darkness, have seen great light, &c. See the places, and consider them.

At the latter end also, when he was finishing his sufferings and humiliation: *Judas* his taking of money, thirty peeces of silver of the chief priests, to betray his master, *Math. 27. 9.* was the fulfilling of

of a prophecy: then was fulfilled that which was spoken by *Zech-
riah* the prophet, *Zech.* 11. 12. 13. Likewise, the parting of his gar-
ments, and casting lots for his vesture *Math.* 27. 35. It was, that it
might be fulfilled that is written, *Psal.* 22. 18. His crucifying be-
tween two thieves, was that the scripture might be fulfilled; that
sayth, *He was numbred with the transgressors*, *Isa.* 53. 12. *Mark.* 15.
28. That very remarkable place we may see in *Joh.* 19. 28. 29. 30.
When his suffering was neer over, he being then in the very last
part of it, and knowing that all things were accomplished (only one
little thing, as some might be apt to think) that the scriptures *Psal.*
69. 21. might be fulfilled, he sayd, *I thirst*; and they filled a sponge
with vinegar, and put it upon hyssop, and put it to his mouth: which
when he had received the vinegar, he said, *it was finished* [to wit,
fully; that being the very last thing,] *and he bowed his head, and gave
up the ghost*. So, as we see what great streffe lay upon it; our Lord
could not die till it was done; and then he sayd, *it was finished, and
gave up the ghost*. The like streffe, was on those other things before
mentioned; as the parting of his rayment; and casting lots for his
vesture; his going to *Nazareth*, and *Capernaum*, and the like; re-
corded and fulfilled in the very letter of the scripture, without any
allegoric or spiritual meaning, which many are apt to be putting on
prophecies. Besides these there are many more recorded in the holy
scriptures, and are not written in vain; which for brevity I forbear
to set down.

In like manner, and in way of proportion and paralel, we may
reckon, account, and believe, that all the prophecies, and sayings
of the holy prophets, and of our Lord Christ himself, and the holy
Apostles, written by inspiration, by the holy pen-men, and writers
of the holy scriptures, relating to Christ our Lord his coming again
in power and great glory, and the coming of his kingdom and reign;
and all those great things that shall contemporize, fall in, and take
place, then, of which we have spoken before, and are too many to
be here set down: they shall all have their fulfilling, and making
good then; these of the holy psalmists; of *Isaiah*, *Jeremiah*, and *Eze-
kial*; of *Daniel*, and the rest of the prophets, relating to that time;
shall then in like manner be fulfilled as they are written.

We shall particularize a few, out of the new testament, and draw
to a close. First, that of our Lord, *Math.* 24. 31. With all that fol-
loweth to the end of the chapter, as it is set down; when the son of
man

man shall come in his glory, and all his holy Angels with him: then will he sit on the throne of his glory: likewise the gathering the nations: the setting them on the right hand, and on the left: the saying as is their spoken: and judging and sentencing of them: will be fulfilled, according as it is written, in all the particulars of it. As also that, *Luk. 21. 27.* and then shall ye see the son of man come in the clouds, with power, and great glory. Every eye shall see him, *Rev. 1. 7.* As sure as the wise men saw his star, and afterwards himself, lying in the manger: or as they in the time of his humiliation, saw him ride on an ass, and on a colt the foal of an ass; as it was written, *Zeph. 9. 9. Zach. 11. 4. 5.* Tell ye the daughter of Sion, behold, thy king cometh unto thee, meek, and sitting on an ass, &c. So as sure then, when he comes again, he shall come in the clouds of heaven, in great power, and glory, and every eye shall see him.

That *Acts. 1. 10. 11.* Which the two men in white apparel, to wit, Angels, told the disciples, looking after our Lord, being ascended: this Jesus whom ye have seen go up into heaven, shall so come in like manner, as ye have seen him go into heaven; it shall then be fulfilled. As likewise, that *Heb. 9. 28.* To them that look for him, shall he appear the second time, without sin, unto salvation. Then will be fulfilled that which holy *Peter*, and others have told concerning the burning of this world; and the taking place of the new: a new heaven, and a new earth; according to the promise of God: with the raising of the dead in Christ, out of their graves; and the changing of those saints then alive, in a moment. The restoration of all things spoken by the mouth of all the holy Prophets: will be fulfilled as sure as those things spoken by them were formerly when he came before. Then will that be fulfilled, written by holy *Paul*, *Rom. 8.* concerning the waited for adoption; the redemption of the body: and the creatures also delivered from the bondage of corruption, into the glorious liberty of the sons of God. Then shall *Daniel*, as was told by the Angel, stand up in his lot, And *Abraham*, and *Isaac*, and *Jacob*; and all the Prophets, sit together in the kingdom of God, as it is written. That which holy *Isaiah Chap. 60.* hath foretold; and holy *John*, hath shewed, *Rev. 21. Rev. 22.* concerning *Jerusalem's* glory; coming down from heaven, and shining gloriously; with the pure river of water of life, and the trees bearing fruit every month: which he hath testified to be the true sayings of Almighty God. And also that concerning the righteous then; that they shall

shall hunger no more, nor thirst any more, nor suffer pain or death, any more for ever : nor no more curse ; the sayings being true and faithfull, and will be fulfilled : then the righteous shall see the vengeance that is written, fully made good against their wicked oppressors ; their wrongs righted : their faith and patience rewarded : the righteous proceedings of God manifested in punishing them with everlasting destruction from his presence ; such as sorely afflicted them, when they shall have rest together : it will be all fulfilled as it is written. Great terror and fear will attend the wicked then ; and they will according as it is written, be found, saying to the mountains, fall on us, and to the hills, cover us from the presence of him that sitteth on the throne. And *Gog* and *Magog*, the beast, and false Prophet ; the captains and mighty men ; and all their great numbers be destroyed. And the devill that deceived them, and death also, and the grave, or Hell, be cast into the lake of fire, forever ; with very many things of the like kinde, which in a prophetical way, by way of threatening against the wicked, are written : it shall, then be fulfilled and made good from the faithfulness of the Lord *Jehovah* that is engaged in it.

Why should any that believe the the power and faithfulness of God doubt of it ? why should any think that the things spoken of in the holy Scriptures, relating to the Lord Christ his second coming in power and great glory, declared by the prophets, and holy penmen of the Scriptures : that those should not as well be fulfilled and made good : as those were fulfilled at his first coming, in the state of humiliation and suffering ? why should any go about to advance unbelief and weak reason into the room and place of faith ? and conclude, that those things of Christs coming and kingdom, are divided fables, or things impossible ever to come to passe.

Holy *Peter*, strong in faith, and lively in hope, saith, 2 *Pet.* 3. 12. seeing so great things are to be done ; (as burning and dissolving this old heaven and earth, with the works theron, in order to the coming in of the new, in the room thereof) we should be looking for, and hastning to, the day of their performance : *Rev.* 13. 12. according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. And again *Rev.* 14. seeing that ye look for such things, be diligent, that ye may be found of him in peace, &c. unto those that look for him, the second time ; he will appear, *1 *John* 2. 28.*

Great good things, will attend the righteous hereafter : a great change

change for the better will come, when they shall enjoy a flourishing condition and abundance of peace and felicity. The blessed morning will come when they will come to have the preeminence. The day lastingly, when they shall have had, will have the good things and be comforted; when the wicked will sadly suffer: the righteous being in the height of their enjoyments of blessedness, enjoying the presence of God, and being for ever with the Lord Christ, and having fellowship with just men, thoroughly made perfect; and shall live and reign with Christ, a thousand years; as it is written, and will be fulfilled. It is impossible, that any thing thereof, should fail, or come short, or shall forbear to enlarge. The reason, and scope of the whole, is to infer from what is written, as fulfilled, of the prophecies, at Christ our Lord his first coming: to shew, what we may look for and expect at his second coming in like manner: remembering, holy brethren and sisters, we have a more sure word of Prophecy, unto which we do with ready hearts, cleave most steadfastly, therefore for the great grace, boldness and confidence, shall be brought unto us, at the revelation of Jesus Christ. O come Lord Jesus, come quickly.

Errata.
Page line 7. for an. read. gone. p. 32. l. 2. for an. l. 27.
for had of t. had out. l. 22. r. Lord Jesus. p. 43. l. 30. for Plam
in. p. 44. for of al. r. p. 44. l. 33. for the r. p. 52. l. 18. for
preacher r. preached. p. 55. l. 17. for changed r. raised. p. 57. l. 38.
for will r. word. l. 39. r. come. date which is to come. p. 50. l. 22.
for. p. 58. l. 13. r. that will extend. p. 83. l. 16. for a
our Christ, r. as our Lord Christ. l. 11. r. the regeneration. p. 87. l.
22. for an. r. night. l. 22. for a great. r. 10 great. p. 95. l. 12.
for the r. him. p. 102. dele for a time. p. 109. l. 23. for lyber. r. right.
p. 109. for ber. r. p. 109. l. 17. for must r. may. l. 24. dele. p. 109.
in the new. in the room thereof (we should be looking for, and
to the close of the age, something intended to have been
left for was usually left in, concerning a long time after a 1000
years had to be Mr. A. B. C. judgement; also p. 16. towards the end
of the world, and in faint approbation will be a 1000 years more, which
is the judgment of the Author is here intimated.